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# BRAHMA SUTRA

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## CHAPTER 3

*1<sup>st</sup> Pada*

*1<sup>st</sup> Adikaranam to 6<sup>th</sup> Adhikaranam*

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*Sutra 1 to 27*

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# INDEX

S. No.	Topic	Pages	Topic No	Sutra No
	<a href="#">Introduction</a>	2531		
<b>87</b>	<b>Tadantarapratipattyadhikaranam</b>		<b>87</b>	
a)	<a href="#">Sutra 1</a>	2538	87	292
b)	<a href="#">Sutra 2</a>	2545	87	293
c)	<a href="#">Sutra 3</a>	2550	87	294
d)	<a href="#">Sutra 4</a>	2553	87	295
e)	<a href="#">Sutra 5</a>	2559	87	296
f)	<a href="#">Sutra 6</a>	2570	87	297
g)	<a href="#">Sutra 7</a>	2578	87	298
<b>88</b>	<b>Kritatyayadhikaranam</b>		<b>88</b>	
a)	<a href="#">Sutra 8</a>	2585	88	299
b)	<a href="#">Sutra 9</a>	2599	88	300
c)	<a href="#">Sutra 10</a>	2603	88	301
d)	<a href="#">Sutra 11</a>	2605	88	302

S. No.	Topic	Pages	Topic No	Sutra No
<b>89</b>	<b>Anishtadikaryadhikaranam</b>		<b>89</b>	
a)	<a href="#">Sutra 12</a>	2613	89	303
b)	<a href="#">Sutra 13</a>	2618	89	304
c)	<a href="#">Sutra 14</a>	2620	89	305
d)	<a href="#">Sutra 15</a>	2621	89	306
e)	<a href="#">Sutra 16</a>	2624	89	307
f)	<a href="#">Sutra 17</a>	2625	89	308
g)	<a href="#">Sutra 18</a>	2629	89	309
h)	<a href="#">Sutra 19</a>	2632	89	310
i)	<a href="#">Sutra 20</a>	2635	89	311
j)	<a href="#">Sutra 21</a>	2637	89	312
<b>90</b>	<b>Sabhavyapattyadhikaranam</b>		<b>90</b>	
a)	<a href="#">Sutra 22</a>	2640	90	313
<b>91</b>	<b>Natichiradhikaranam</b>		<b>91</b>	
a)	<a href="#">Sutra 23</a>	2644	91	314

S. No.	Topic	Pages	Topic No	Sutra No
92	Anyadhisthitadhikaranam:		92	
a)	<a href="#">Sutra 24</a>	2648	92	315
b)	<a href="#">Sutra 25</a>	2654	92	316
c)	<a href="#">Sutra 26</a>	2660	92	317
d)	<a href="#">Sutra 27</a>	2662	92	318

### 3<sup>rd</sup> Chapter

#### Introduction :

- Total 4 Chapters – 2 Chapters – 5 Years – 50% of Brahma Sutra covered.
- 16 Padas – 8 Padas covered 50%.

Adhikaranam	Completed	Balance
191	86	105

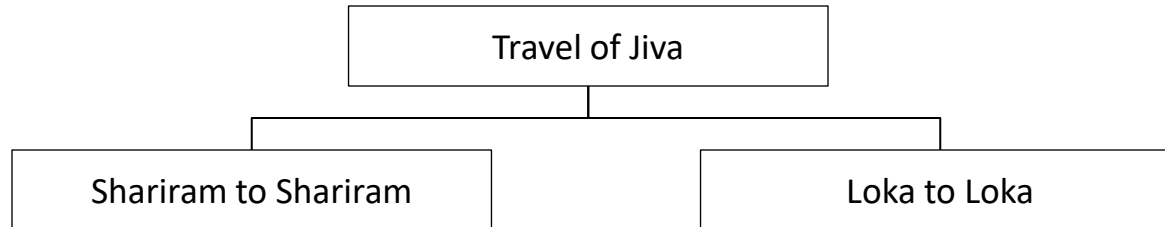
Sutra	Completed	Balance
555	291	264

#### 3<sup>rd</sup> Chapter :

- All 4 Padas deal with Sadhanas.

#### Sadhana Adhyaya :

- Preparatory discipline to gain Vedantic Teachings established in two chapters.
- First Pada : Gathi Vichara



- Because of life travel, life is called Samsara.
- Samsru – Violently, restlessly continuous travel.
- **Samyak Sarati :**  
Sharirat Sharirat, Lokat, Lokat Dhavati.

- Adhyeyna Dhyenana.

### **Purpose of Samsara Vichara :**

- To Develop Vairagyam.
- Prerequisite to develop interest in Vedanta.
- Vairagya Vrittaya Jingyasu Vritti.
- Indirect purpose of 3<sup>rd</sup> Chapter give Vairagyam - one of Sadhana Chatushtaya Sampatti.

### **2<sup>nd</sup> Pada :**

- Tatu Tvam Padartha Vichara.
- Tvam = Jivatma
- Tad = Parmatma
- Padartha Vichara for Mahavakya Jnanam.

### **3<sup>rd</sup> Pada :**

- Upasana Vichara.
- Upasana required for Chitta Ekagrata Siddhyartam.

### **4<sup>th</sup> Pada :**

- Anya Sadhana Vichara.
- Role of Sanyasa in gaining Brahma Jnanam.
- Kshama, Dama, Titiksha, Vairagyam.

## Chapter 3 - Pada 1

### Topic :

- Jiva Gathi – Travel of Jiva after death.

### Vedanta :

- Purva Baga + Vedanta discusses Gathi.
  - Chandogayo Upanishad : Chapter 5 - Section 3 to 10
  - Brihadaranyaka Upanishad : Chapter 6 - Section 2
- } 8 Sections
- Panchagni Vidya in entire Pada.
  - Here Chandogayo Upanishad alone.
  - After dropping the body travel till Jiva takes another body.
  - Apaurusheya Vishaya = Intermediary Stage.
  - From death to conception.
  - Departed Jiva goes through 5 locations before becoming embodied once again.
  - Each location called Agni Figuratively.
  - 5 Locations called Pancha Agniya.
  - Transformation in each Agni.
  - Not visible to us.
  - Apaurushya transformation.
  - Like assembly line for car manufacturing.
  - Human assembly line.

5 Locations / 5 Rooms

Svarga

Megha

Bumi

Purusha

Nari

- Value Addition in each.
- Transformation brought about by heating.
- Mango ripens covered with straw, heat.
- Baby requires heat for ripening.
- Incubator for premature baby from the Womb.
- Jiva ready for society's consumption – Pinching, Kissing.
- Vyavahara Yogyatvam.
- Pancha Agni Vidya presented as subject matter for meditation.
- Vidya – Upasana.

#### **Story :**

- Kshatriya King - Pravahana Jaivili.
- Brahmana – Gautama – Samvada.
- Svetaketu Student – Father Teacher



Goes to Kshatriya King and king asks five questions.

One of the question Pancha Agni Vidya.

- We are all born ignorant, do not know more than what we know.
- Gautama goes to Kshatriya King Pravaha Jaivili and gets teaching.
- Svetaketu doesn't go.



## 6 Adhikarnams – 27 Sutras

### 1<sup>st</sup> Adhikaranam – 1<sup>st</sup> Pada

- Vishaya / Samshaya / Purva Pakshi / Siddhanta

↓

↓

Subject    Doubt

- EK- Over- Only in 2<sup>nd</sup> Chapter : 3<sup>rd</sup> and 4<sup>th</sup> Pada.
- Sruti Virodha Parihara alone Eka appears.

#### Format used for first Chapter :

##### a) Subject = Jiva Gathi

- Travel of Jiva is invisible.
- **Katho Upanishad – 3<sup>rd</sup> boon :**  
After body falls – does Jiva survive.

##### b) Samshaya :

- Jiva travels with what luggage / Factors?
- Chidabhasa – Jiva will travel.
- Chit – Sakshi Chaitanayam – All pervading cannot travel.
- Reflecting Mind – Medium Travels.
- Entire Sukshma Sharira represented by mind travels.

#### What Travels?

- Sukshama Sharira : Prana + Antahkaranam + Jnana Indriyas + Karama Indriyas + Karana Shariram.
- Chit + Chidabhasa + Sukshama Shariram + Karana Shariram travels.

#### Samshaya :

- No doubt regarding Sukshama + Karana Shariram.
- Only doubt about Sthula Shariram.

## Purva Pakshi :

- Disembodied Jiva travels without Sthula Shariram.

## Sruti :

- Travel of mind, Prana, Indriyas.

## Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-  
त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न  
वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति,  
न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-  
भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं  
प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणो-  
ऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति;  
सविज्ञानो भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-  
कर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati  
ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati,  
na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ;  
ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na sprśati,  
ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya  
hṛdayasyāgram pradyotate, tena pradyotenaīṣa ātmā niṣkrāmati,  
cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ;  
tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
tam vidyā-karmaṇī samanvārabhete pūrva-prajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, He does not see. (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The Manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- When Chidabhasha leaves the body, alongwith Chidabhasha Prana travels. Therefore we say “Prana Potchu.”

**Gita :**

**श्रीभगवानुवाच**

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।  
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- When Mukhya Prana leaves body, along with Chidabhasha Prana (11 Karanams) also leave.
- No Sthula Shariram mentioned.
- All refer to Sukshma Shariram.

**Gita :**

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Sruti + Smriti establish that Sthula Shariram not carried.
- It need not carry because 5 elements are available everywhere from mothers womb onwards.....
- Jiva can take physical body, manufacture physical body.
- We do not carry oxygen or space to Bombay when we travel.

**Siddanta :**

- Jiva has rudimentary version of next physical body.
- Sthula Sharira Deha Amshaihi  
Aavaihi Saha Jiva Gachhati.
- This is established in first Adhikaranam.

## Sutra 1 :

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati samparishvaktah prasnanimrupanabhyam ।

In order to obtain another body (the soul) goes enveloped ( by subtle elements) (as appears from) the question and explanation (in the scripture, Chhandogya). [III – I – 1]

- 7 Sutras – Tadantara Pratipattihi Adhikaranam.

### Subject : Jiva Gathi

- Travel of disembodied Jiva after dropping present body.
- Whether Jiva travels with or without physical body.

### Purva Pakshi :

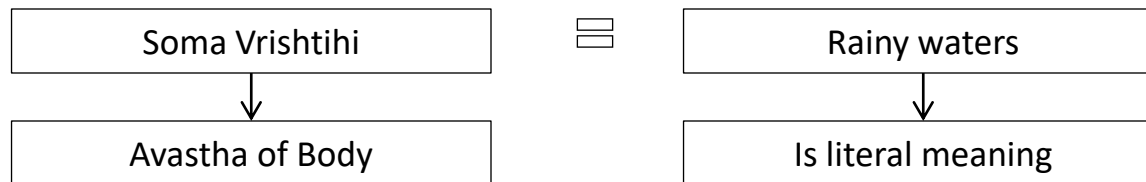
- Body dropped here.
- Intermediary stage Jiva travels without physical body. Only subtle body travels.
- Both Purva Pakshi + Siddanti agree that Chit, Chidabasa Karana Shariram and Sukshma Shariram travels.
- Physical body not tangible, but is there in minutest form.

### General Analysis of first Sutra :

#### Chandogyo Upanishad : Chapter 5 – Section 3 to 9

- Appropriate minute bodies given by Devatas.
- In keeping with next fructifying Prarabda, next body named “Jalam” – Water – Apaha.
- Like DNA containing 3 Billion data at conception.
- When disease will come, bald hair, teeth falling...
- Data can fill 20 volumes of Encyclopedia if written from dot of DNA.

- Devatas transform the body.
- Cooking in five stages - next stage of evolution.
- Svarga, Megha, Bhumi, Purusha, Nari.
- Heaven, Cloud, Earth, Male, Female.
- Jalam = Name of disembodied Jiva Jalala Shariram.
- Enters Svarga, gets cooked and comes out. Enters Megha, Prithvi, Male, Female.
- In each stage transformation takes place and new names given.
- New stages, new names, like Pumsaha – in evolution.



<b>1<sup>st</sup> Conversion</b>	- Jala Soma
<b>2<sup>nd</sup> Conversion</b>	- Soma Vrishti
<b>3<sup>rd</sup> Conversion</b>	- Anna Avasta (Annam = Sthula Shariram)
<b>4<sup>th</sup> Conversion</b>	- Beejam (Rethas, Seed)
<b>5<sup>th</sup> Conversion</b>	- Sthula Shariram – Baby = Purusha

- Final grossified named Purusha.

#### Taittiriya Upanishad :

- Oshadibyhaha – Annam.
- Annath Purusha.
- Anna Rasa Maya = Shariram = Purusha  
= Sthula Shariram

	Stage
- Jalam – Soma Conversion	1 <sup>st</sup>
- Soma – Vrishti Conversion	2 <sup>nd</sup>
- Vrishti – Annam Conversion	3 <sup>rd</sup>
- Annam – Beejam Conversion	4 <sup>th</sup>
- Beejam – Purusha Conversion	5 <sup>th</sup>

} Purusha = Fine Evolute

- Evolution transformation happens with 5 stopovers.
- Svarga, Megha, Bhumi, Purusha, Nari.

Agni	Ahuti Done by Deva	Ahuti Phalam
Svarga	Jalam	Soma
Megha	Soma	Vrishti
Bumi	Vrishti	Annam
Purusha	Annam	Beejam
Nari	Beejam	Purusha

- Ahutis done by devatas – Bhagwan.
- Intervention of devatas required.
- All transformation governed by law of karma.
- Annam can enter into any specie male and goes to appropriate female and appropriate organs are created, suppressed, governed by Punyam, Papam.
- Children – different.
- Panchagni Vidya reveals Jalam is minute body which travels with Jiva – that Jalam becomes Sthula Shariram called Purusha.

## Chandogya Upanishad :

- Context of Panchagni Vidya Svetaketu Brahmana thinks study is complete – Pravahana Jamili – King ask 5 questions.

वेत्थ यथासौ लोको न सम्पूर्यत३ इति न भगव इति  
वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो  
भवन्तीति नैव भगव इति ॥ ५.३.३ ॥

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I**  
**Vettha yatha pancamyamahutavapah purusavacaso**  
**bhavantiti naiva bhagava iti II 5.3.3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don't know. [5 – 3 – 3]

- Do you know this fact, this minute body - Jaliha Sharira of Jiva.
- Gets name of Purusha – Full fledged.
- Body after Jalam has crossed the 5<sup>th</sup> stage of transformation.
- How Jaliha Shariram becomes Purusha after crossing Panchami Ahuti – 5<sup>th</sup> Agni.
- Regular Jalam does not become Purusha.
- Apaha Purusha Vadasaho Bavanti.
- Sruti Pramanam to prove Jalam as Sthula Shariram which gets converted into Purusha Sthula Shariram during travel.
- Svetaketo – Naham Veda.

## Panchagni Vidya :

- Devas first give Jalam, poured in to Heaven.
- In the heaven Poured in to Soma.
- Gets converted to Megha – Vrishti – To Prithvi – to Annam – to Purusha Beejam – To Nari also.
- Concluding Statement Chapter 5 – 9 – 1.

## Chandogya Upanishad :

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति  
स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा  
यावद्वाथ जायते ॥ ५.९.१॥

**Iti tu pancamyamahutavapah purusavacaso bhavantiti  
sa ulbavrto garbho dasa va nava va masanantah sayitva  
yavadvatha jayate || 5.9.1 ||**

Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother's womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

- In this manner minute physical body travels and becomes full fledged body.
- Mother not responsible for determining the type of body.
- Type of body determined at the time of death in previous Janam itself.
- Don't blame father, mother – this is gynecological information.
- Jiva associated with body throughout.
- In Svarga, Megha, Bhumi, Purusha, Nari Sthula shariram alongwith Jiva travels.
- No question when foetus enters Jiva - in 2<sup>nd</sup> / 3<sup>rd</sup> month functions like Semantham.
- Jiva already in Beejam before entering father mother Prithvi.
- Controversy regarding abortion not Himsa.
- At any time it is himsa. It is a life not that it becomes life.
- Abortion any time = Bruna Thataya - Mahapapam.
- Jiva and body go together after leaving this body.



## Word Analysis :

### a) Tadantra Prati Pattou :

- For the sake of acquisition of another body.

### b) Ramahati :

- Jiva leaves present body.

### c) Sam Parishwatttaha :

- Enveloped by the ingredients of next physical body.

### d) Prasna Nirupabhyam :

- As revealed by Question and Answer occurring in Chandogya Upanishad.

## Significance :

### a) Tadantra Prati Pattou :

Tatu	Antaram
Deha	Another

- Deha Antara - another body – other than present body.

### b) Pratipattihi :

- Praptihi – Acquisition of next physical body.
- **7<sup>th</sup> case :**

Tadantra Parati Pattou Nimita Saptami = Chaturthi Vibakti.

### c) Ramhati : Gachhati

- Travels, leaves, starts Journey.
- Present Jiva which has dropped this physical body – departed Soul or disembodied Jiva Ramhati travels.

### e) Samparishwettaha :

- Surrounded by, enclosed by, clothed in, dressed in.

### f) Aavarutaha :

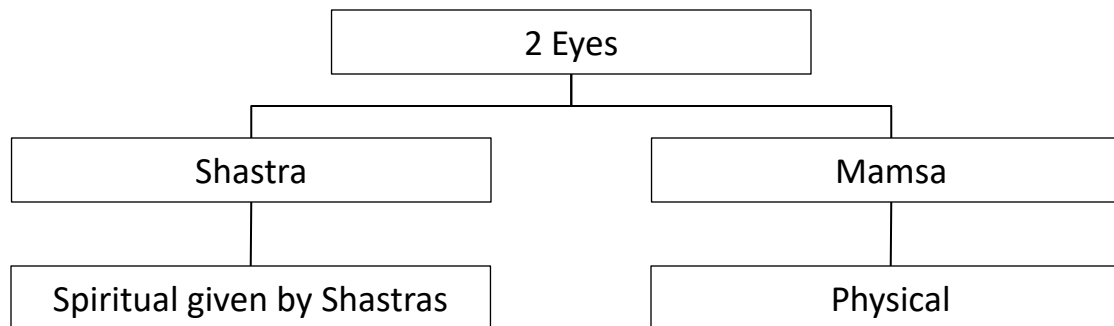
- Enveloped in – Sthula Deha Amshai – minute ingredient for next physical body comes to be cooked.
- **Example :**  
Sabarimalai – Cooking item ingredients.
- Components of body consisting of all 5 elements – Bhuta Sukshamai.
- Minute parts of 5 elements, 5 gross elements – Bhuta Sukshmam Sthula Sharira Amsham.
- Enveloped by invisible ingredient.

### g) Prasna Nirupamabyam :

- Don't know how he is going then how to know what dress he is going with?
- Apurushaya Vishaya – Can't sensorily perceive.
- Scientist – does not accept, tease and mock us.
- I am Veidika + accept.

### Manusmriti :

- Every Veidika has 2 Chaksus.



- Scientist – one eyed.

## Vyasa :

- I know only through Veda Pramanam.

## Question :

- On Panchagni Vidya by Pravahana Jaivili to Svetaketu Brahmana.
- Nirupanam = Uttaram / Reply.
- Pravahana Jaivilhis - Prasna + Uttaram Tabyam - 5<sup>th</sup> Case.
- Dvitiya Vachanam – From Sruti Parmanam.

## Shankara Vijayam Story :

- Shankara about to write commentary on Brahma Sutra.
- Vyasa tests Shankara on this Tadantara Prapatti Adhikaranam.
- Shankara can enhance, add embellishment or degrade.
- Shown in Shankara movie also.

## Sutra 2 :

त्र्यात्मकत्वात्तु भूयस्त्वात् । Tryatmakatvattu bhuyastvat ।

On account of water consisting of three (elements) (the soul is enveloped by all these elements and not merely water); but (water alone is mentioned in the text) on account of its preponderance (in the human body). [III – I – 2]

## Upanishad :

- Names Rudimentary, body as Jalam / Apaha.
- Jalam includes 5 elements required for body formation.
- Beginning + end - 5 Elements.
- Why Veda uses Jalam?
- Why not Panch Bhuta Amsha or Sthula Bhuta?
- Why Veda confuses?

**Shankara :**

- My job is write commentary on what is available.
- Cannot interview constitution writer – Commentator can only interpret.

**Significance of Jalam :**

a) Shariram is Jala Pradhanam 70%

- Earth – solidity - seems to be 70%

b) All elements in rudimentary form – Others included.

**Sutra 3 – 1 – 2 :**

**Revision :**

- General analysis of 2<sup>nd</sup> Sutra.
- 2 questions of Sutra one.
- Disembodied Jiva after death will have physical body in rudimentary minute form - Goes through 5 stages and comes out as next physical body.
- Pramanam = Pancha Agni Vidya - Chandogyo Upanishad.
- Jalam – Name of rudimentary Sthula Shariram, goes through 5 Agnis.
- Jalam gets converted to Sthula Shariram in 5 stages.
- Sthula Sharira called Purusha.
- Pravaha Jaivilis Prasna + Uttaram in Chandogyo Upanishad to Svetaketu.
- Based on this Sutra 1 - 2 question can arise.

a) If disembodied Jiva takes next body in Rudimentary form it should have all 5 elements.

- Buta Sukshamaihi Samparishwataha.
- Rudimentary Sthula body / enveloped by Buta Sukshmam - 5 elements in 5 Forms.
- Apaha only used. Not Bhuta Sukshmaihi – Pancha Sthula Avaihi.
- How do you interpret as 5 elements ?

**Answer:**

- Mere water cannot get converted into physical body.
- Body has all 5 elements.
- Karya Gunaha Karye Anuvartante.
- Composition of material cause + effect should be identical.
- Apaha implies other elements also.

## 2<sup>nd</sup> Question :

- If it has all 5 elements, why use Jalam and confuse us?

### Answer :

- Water Pradhanam.
- Tangible part = Earth.
- Agni = Temperature.
- Vayu = Prana
- We occupy lot of space.
- 5 Bhutas are there but 70% water.

### Word Meaning :

#### a) Triyatmakatvat Tu :

- Since body has 3 ingredients, Water should include other Elements also.

#### b) Bhuyastvat :

- Because of its predominance in the body, water alone is mentioned.

### Significance :

#### a) Triyatmakatvat :

- Physical body has 3 Ingredients, 3 Factors, 3 elements.
- Agni, Jalam, Prithvi.... Buta Triyatmakatvat.
- Water should include 5 elements.

### Chandogya Upanishad :

वेत्थ यथासौ लोको न सम्पूर्यत३ इति न भगव इति  
वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो  
भवन्तीति नैव भगव इति ॥ ५.३.३ ॥

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I**  
**Vettha yatha pancamyamahutavapah purusavacaso**  
**bhavantiti naiva bhagava iti II 5.3.3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don't know. [5 – 3 – 3]

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति  
स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा  
यावद्वाथ जायते ॥ ५.९.१॥

**Iti tu pancamyamahutavapah purusavacaso bhavantiti  
sa ulbavrto garbho dasa va nava va masanantah sayitva  
yavadvatha jayate II 5.9.1 II**

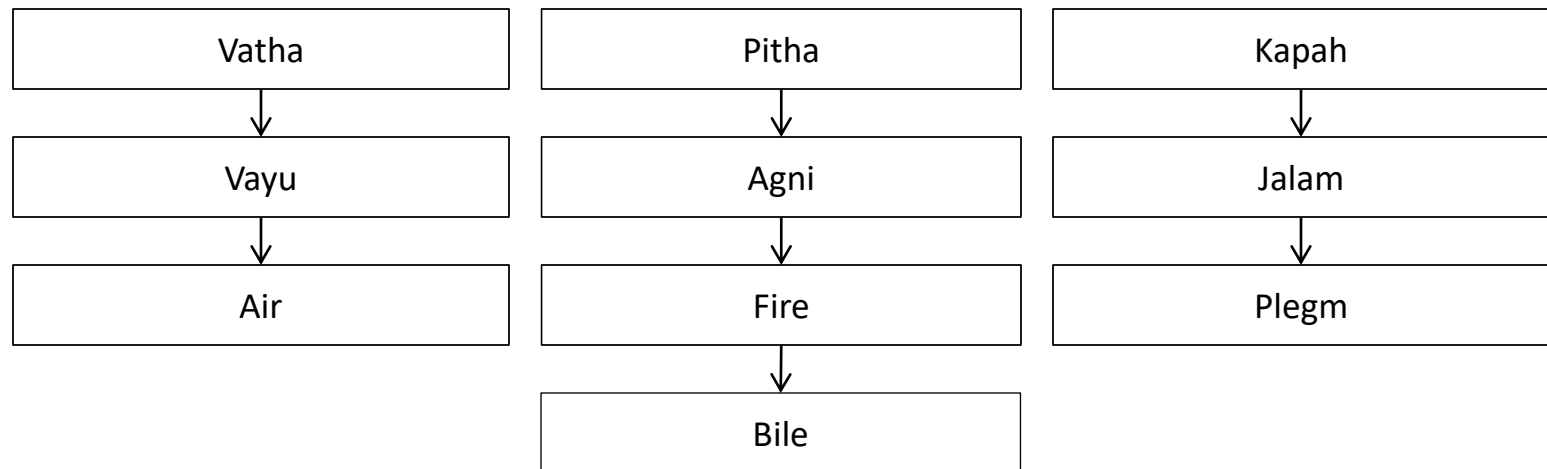
Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother's womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

### First Interpretation :

- Water travels with disembodied Jiva, Becomes physical body after 5 Agnis.

### Second Interpretation :

- 3 Ingredients in Ayurveda.



- Everyone has one dormant – Determines all diseases.
- Triyatmakatvat – Panchami Vibhakti.

**c) Tu :**

- Negation of Purva Pakshi objection
- Purva Pakshi – Nirakaranam.

**d) Buyastvat :**

- Since water element is predominant, because of this predominance Upanishad uses water to represent 5 elements.
- Jala Pradhana Jala Shabdena Vyapara.

**Sutra 3 :**

प्राणगतेश्च ।

Pranagatescha ।

And because of the going out of the Pranas (the sense organs) with the soul, the elements also accompany the soul. [III – I – 3]

**General Analysis :**

**Purva Pakshi : Objection**

- After death, Jiva travels with Sukshma Shariram not Sthula - which comes later.
- Intermediary Stage – without Sthula only in Blue Print form – Not full fledged.

**Yukti Pramana :**

- Purva Pakshi and Siddanti - both agree Sukshma (5 Mukhya Prana + 6 Gauna Prana) travel with Jiva.

**Vyasa Argument :**

- During living also, never see Prana travelling alone –dropping physical body.
- To hear – Container ears comes with Prana.



## **Our Experience :**

- Yatra Yatra Prana Gachhanti – Tatra Tatra Sasharira Pranaha eva Gachhanti.
- Prana goes with container body alone. Pranas cannot travel without container.
- Extend the logic after death also. Sukshama Shariram can travel only with container Shariram.
- Mini Sthula Shariram provided by Devtas at the time of cremation itself.
- Sukshma Shariram in new box.
- Pranasya Gathe ho hi....

## **Example :**

- Present life.

## **Word Analysis :**

### **a) Cha :**

- Moreover.

### **b) Prana Gathe :**

- Since Pranas travel, the accompaniment of physical medium is inferred, also required.

## **Significance :**

### **a) Prana Gathe :**

- 5 Mukhya Prana + 6 Gauna Prana – travel.
- No controversy regarding travel of Pranas.
- Controversy only regarding travel of Sthula Sharira.
- Shruti Pramanam for Prana Travel.

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रती-  
त्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न  
वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति,  
न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः; एकी-  
भवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं  
प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुषो वा,  
सूक्ष्मो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणो-  
ऽनुत्क्रामति; प्राणमनुत्क्रामन्तं सर्वे प्राणा अनुत्क्रामन्ति;  
सविज्ञानो भवति, सविज्ञानमेवान्वचक्रामति। तं विद्या-  
कर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekī-bhavati, na paśyati, ity āhuḥ; ekī-bhavati, na jighrati  
ity āhuḥ; ekī-bhavati na rasayati, ity āhuḥ; ekī-bhavati,  
na vadati, ity āhuḥ; ekī-bhavati na śṛṇoti, ity āhuḥ;  
ekī-bhavati, na manute, ity āhuḥ; ekī-bhavati na sprśati,  
ity āhuḥ; ekī-bhavati, na vijānāti, ity āhuḥ. tasya haitasya  
hṛdayasyāgram pradyotate, tena pradyotenaiṣa ātmā niṣkrāmati,  
cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyaḥ;  
tam utkrāmantam prāṇo'nutkrāmati, prāṇam anūtkrāmantam sarve  
prāṇā anūtkrāmantī; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
taṁ vidyā-karmaṇī samanvārabhete pūrva-prajñā ca ॥ 2 ॥

(The eye) becomes united (with the subtle body); then people say, He does not see. (The nose) becomes united; then they say, He does not smell. (The tongue) becomes united; then they say, He does not taste. (The vocal organ) becomes united; then they say, He does not speak. (The ear) becomes united; then they say, He does not hear. (The Manas) becomes united; then they say, He does not think. (The skin) becomes united; then they say, He does not touch. (The intellect) becomes united; then they say, He does not know. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV – IV – 2]

- When Jiva leaves, 5 Pranas leave.
- Gauna Prana – Anutkramanti.
- 11 instruments also travel.
- 5<sup>th</sup> case – Because of travel of Pranas, travel of physical container medium is implied, indicated by Apaha in Brihadaranyaka Upanishad.

b) Cha :

- logical .

2 <sup>nd</sup> Sutra	3 <sup>rd</sup> Sutra
Sruti Pramanam	Yukti Pramanam

अग्न्यादिगतिश्रुतेरिति चेन्न भाक्तत्वात् । Agnyadigatisruteriti chet na bhaktatvat ।

If it be said (that the Pranas or the organs do not follow the soul) on account of the scriptural statements as to entering into Agni, etc., (we say) not so, on account of its being so said in a secondary sense (or metaphorical nature of these statements). [III – I – 4]

#### Another Purva Pakshi :

- Sukshama Shariram does not travel, Pranas do not travel.
- Science doesn't accept mind separate from brain.
- Hence need sraddha in Vedas.
- Sense Organs travelling, Punar Janma proved only by Shastra, Apaurusheya Veda Vakyam.
- Sense Organs go back to Respective. Devatas – don't travel with Jiva.
- Jnanis sense organs merge in to Devatas.

#### Brihadaranyaka Upanishad :

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्मा, ओषधीर्लोमानि, घनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, कायं तत्र पुरुषो भवतीति ; आहर सोम्य हस्तमार्तभाग, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति । तौ होत्क्रम्य मन्त्र्यांचक्राते ; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः ; पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

athaitad vāme'kṣaṇi puruṣa-rūpam, eṣāsyā patnī virāt,  
taylor eṣa samstāvo ya eso'ntar-hṛdaya ākāśaḥ,  
athainayor etad annam ya eṣo'ntar-hṛdaye lohita-piṇḍaḥ,  
athainayor etat prāvaraṇam yad etad antar-hṛdaye jālakam iva;  
athainayor eṣā sṛtiḥ samcaraṇī yaiṣā hṛdayād ūrdhvā nāḍy uccarati.  
yathā keśaḥ sahasradhā bhinnāḥ evam asyaitā hitā nāma  
nādyo'ntar-hṛdaye pratiṣṭhitā bhavanti; etābhir vā etad āsavad āsravati;  
tasmād eṣa praviviktāhāratara ivaiva bhavaty asmāc cārīrād ātmanāḥ ॥ 13 ॥

Jaynavalkya, said he, when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man? Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowd. They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent. [III – II – 13]

### Aarta Baga Brahmana :

- Yatrasya Mukhasya - Vag Indriyam.
- Vag Indriyam merges into Agni Devata.
- No question of Vag Indriyam travelling.
- Prana merges into Vayu Devata.
- Chakshu merges into Aditya Devata.
- Only when you prove sense organs travel, will require physical body.

### Vyasa Answers :

Brihadaranyaka Upanishad Chapter 4 – 4 – 2	Brihadaranyaka Upanishad Chapter 3 – 3 – 13
<ul style="list-style-type: none"> <li>- Sense organs travel with Jiva</li> <li>- Sarve Prana Utkramanti</li> <li>- <b>Gita :</b> Mameivamsho... [Chapter 15 - Verse 7]</li> <li>- Jiva pulls sense organs and travels</li> <li>- Literal</li> <li>- Svarga - non Eternal</li> </ul>	<ul style="list-style-type: none"> <li>- Sense organs merge into Devata.</li> <li>- Sruti Virodha problem comes</li> <li>- Figurative</li> <li>- Svarga Eternal Relative, not Absolute</li> <li>- Gauna, Amukhyam</li> </ul>

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prāṇā anūtkrāmanti; sa vijñāno bhavati, sa vijñānam evānvavakrāmati;  
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Gita :

ममैवांशो जीवलोके जीवभूतः सनातनः।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ १५.७ ॥

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Which one is figurative?

Purva Pakshi	Vyasa
- Sense organs travel is figurative	- Sense organs don't travel is figurative - Sense organs merging, can't literally happen in case of Ajnani. - For Jnani, sense organs merge, as he does not travel.

**Fact :**

- Sense organs must travel with Jiva – What is the logic?
- Baktam – don't travel is figurative.

**Shankara Gives Reason :****a) Jiva enjoys Jivatvam**

- Only because of Prana Upadhi Sambandha.
- If Pranas merge into Devata, no Jiva itself.

**1<sup>st</sup> Reason :**

- Jiva requires Prana accompaniment to get status of Jiva.

**Jiva Definition :**

- Jiv Prana Dhavane
- Holding the Prana

**2<sup>nd</sup> Reason :**

- Jivas Travel requires Prana Shakti, Energy.
- Prana helps Jiva to travel.
- Without petrol Car Stops.
- Without Prana Jiva Stops.

**3<sup>rd</sup> Reason :**

- If Jiva travels without Prana (Panch Prana + Eka Dasa)
- If all of them go, and Jiva goes to next body, what will be Jivas life.
- Without Jnana Indriyas + Karma Indriyas, Jiva can't interact with the World.
- Sense organs merge into Devata.
- Purpose of rebirth defeated if sense organs travel with Jiva.

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनञ्च।  
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम्॥ १५.१५ ॥

And I am seated in the hearts of all; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 9]

- Jiva places Sense Organs approximately + experiences Sukham + Dukham, exhausts Punya - Papam.
- This becomes invalid if sense organs merge.

#### 4<sup>th</sup> Reason :

#### Brihadaranyaka Upanishad : Chapter 3 – 2 – 13 - See closely Dead person

- Ends : Oshadir Lomani – Body hairs merge into Plants.  
Vanaspatim Kesha – Head Hair merges into Big tree.
- Pratyaksha Virodha, Can't take literally - If so, hairs should start flying. Not taken as literal truth.
- Not Pramana Vakyam, Pratyaksha Virodha.
- Hence take rest in Mantra Figuratively.
- Gauna artha not Mukhya Artha.

#### Word Analysis :

##### a) Agniyadihi – Gathi Srutehe :

- Since Shruti reveals, merger of Prana into Agni devata.
- Pranas don't travel along with Jiva is Purva Pakshi part of Sutra.

##### b) Iti Chenna – Iti Chet :

- Vedantin says - if this is your objection, it is not correct.

##### c) Bābātvat :

- Because Sruti statement has only secondary meaning.

## **Significance :**

### **a) Agnayadhi Gathi Srutehe :**

- Gathi = Merger into Agni, Vayu, Surya Devata.

### **b) Gathi :**

- Layaha, merger of sense organs or Pranas.

### **c) Srutehe :**

- Brihadaranyaka Upanishad : Chapter 3 – 2 – 13
- Senses merge in to Devata.
- Because of such Sruti statement Panchami Vibhakti.

## **Conclusion of Purva Pakshi :**

- Pranas don't accompany Jiva.

### **d) Iti Chenna :**

- If its your answer, its not acceptable, says Siddanti.

### **e) Baptatvat :**

- Sruti can't be taken literal meaning if so.

## **Otherwise :**

- You would have seen hairs flying to trees and plants.

## **Baptam :**

- Amukhya – Secondary, Gauna.

## **Conclusion :**

- Sense organs travel with Jiva.



## Sutra 5 :

प्रथमेऽश्रवणादिति चेन्न ता एव ह्युपपत्तेः । Prathame'sravanaditi chet na ta eva hi upapatteh ।

If it be objected on the ground of water not being mentioned in the first of the oblations, we say not so, because that (water) only is verily meant by the word “Sraddha” because that is the most appropriate meaning of the word in that passage. [III – I – 5]

### Purva Pakshi :

- Textual Interpretation oriented Analysis.
- Panchangni Vidya - Chandogaya Upanishad.
- First body called Apaha Jalam.
- Goes through 5 stages becomes body.
- Chandogya Upanishad Question and answer prove how water becomes Purusha.
- By going through 5 locations.

### Purva Pakshi Says : Study closely

1. Chapter 5 – 3 – 3 to 5 – 9 – 1.

### Jaivili Answers :

- a) Jalam entering First Agni – Svarga Agni comes out as Soma.
  - b) Soma – Vrishti
  - c) Vrishti – Annam
  - d) Annam – Beeja
  - e) Beeja – Purusha
- Jalam Rudimentary body comes out as Soma.

## Chandogyo Upanishad mentions :

- Sraddha - enters Jala Agni and gets converted into Soma.
- In question - Jalam used.
- In Answer - Sraddha used.

## Devaham Sraddha Juhvati – in 5 stages

### Chandogya Upanishad :

#### Question :

वेत्थ यथासौ लोको न संपूर्यतइति न भगव इति  
वेत्थ यथा पञ्चम्यामाहु- तावापः पुरुषवचसो  
भवन्तीति नैव भगव इति ३

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I  
vettha yatha pancamyamahutavapah purusavacaso  
bhavantiti naiva bhagava iti II 3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don't know. [5 – 3 – 3]

#### Answer :

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः  
सोमो राजा संभवति २

**Tasminnetasminnagnau devah sraddham juhvati tasya ahuteh  
somo raja sambhavati II 2 II**

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

- How Jalam gets converted after 5<sup>th</sup> Stage.
- No Jalam in picture.
- No 5 stages.

**Vyasa :**

- Sraddha means Jalam in Chandogya Upanishad – Chapter 5 – 4 – 2.

**Word Analysis :****a) Prathame :**

- In context of 1<sup>st</sup> fire.

**b) Asravanat :**

- Since water is not mentioned, conclusion is not mentioned – Purva Pakshi says your conclusion is incorrect.

**c) Iti chet :**

- If this is objection it is not valid.

**d) Tava eva hi :**

- Because water alone is revealed through Sraddha.

**e) Upapatte :**

- Since that is appropriate meaning.

**Significance :**

- Next class.

**Sutra 3 – 1 – 5 :**

- 3<sup>rd</sup> Chapter – 1<sup>st</sup> Adhikaranam – 1<sup>st</sup> Pada.
- Vyasa deals with Jiva Gathi after Maranam.
- Jiva = Chidabasa, Chit can't travel.
- What accompanies Chidabasa?
- Next body in Minute portion.

**1<sup>st</sup> part of Adhikaranam :**

- a) Jalam – Apaha – to Soma
- b) Soma – Vrishti
- c) Vrishti- Annam
- d) Annam – Beejam
- e) Beejam – Purusha – Evolved body, comes out of womb.

**2<sup>nd</sup> Part :**

- Does Sukshmam Travel?

**Brihadaranyaka Upanishad : Confusing Verse – Purva Pakshi**

- All Organs merge in to Corresponding Devata.
- If organs merge, no Suksham Shariram.

**Vyasa :**

- Merger not literal.
- If Organs merge, travel impossible.
- Chidabasa can't exist without Reflected Medium – Sukshma Shariram.

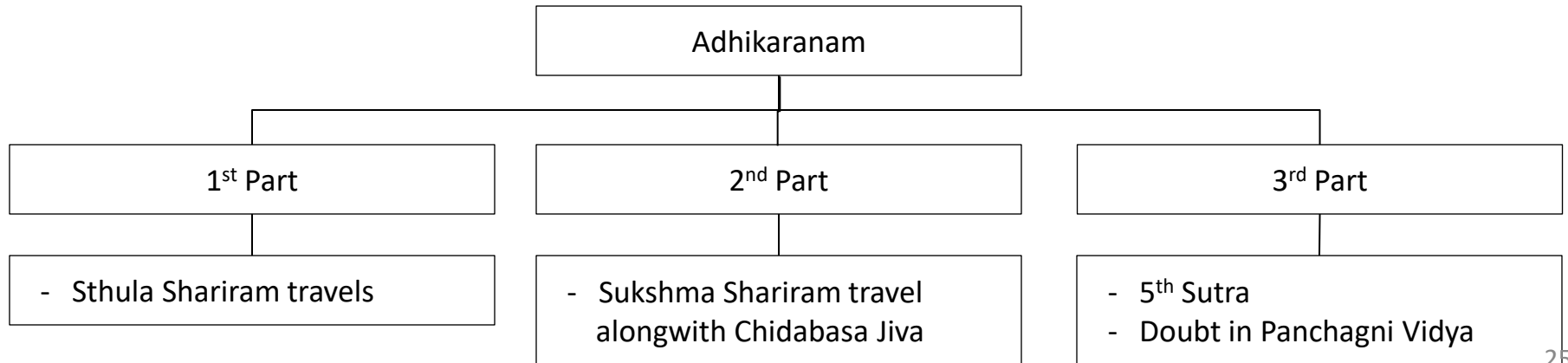
- If Chidabasa goes elsewhere without sense organs – Purpose of another field according to Punya Papam – invalid.
- Brihadaranyaka Upanishad Vakyam is Gaunam.
- Sense organs don't merge, power withdrawn temporarily.

**Gita :**

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।  
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The “Seat”(body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- Eyes – Seeing depends on corresponding Surya Devata.
- Surya Devata Shakti merges, Organs don't merge.
- Jnanis Maranam – Shakti + organs merge.
- **Ajnani :**  
Power temporarily goes to Devatas.
- Shakti Rahita Vag Indriyams continue.
- Travel with Ajnani Jiva.



### Doubt :

- Jalam = Technical name of minute Sthula Shariram becomes Purusha.
- Chandogya Upanishad : Chapter 5 – 4 – 2 Confusion.
- Instead of Jalam entering first Agni, Upanishad says Sraddha enters.

### Purva Pakshi :

### Question :

- How Jalam becomes Shariram after 5 stages.

### Chandogya Upanishad :

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः  
सोमो राजा संभवति २

Tasminnetasminnagnau devah sraddham juhvati tasya ahuteh  
somo raja sambhavati II 2 II

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

### Sraddha Juhvati ?

- Therefore Jalam not in 1<sup>st</sup> stage but only in 4 stages.
- Only 4 Agnis for Jalam.
- Vyasa says Sraddha Jalam in first stage.

### 5 Agnis :

- Popular words are Svarga, Megha, Bumi, Purusha, Nari.
- Upanishad uses different Words.

**Word Analysis :**

- Sa eva hi upapatte

**a) Hi :**

- Left out in last class – Het Varte Prathame.
- In context of first fire Asraavanat, since water not mentioned in Sruti, Your conclusion incorrect.
- Upto Iti chet – Purva Pakshi portion.

**b) Na :**

- If this is objection.

**c) Ta Eva Hi :**

- Water alone revealed through Sraddha in context of fire.

**d) Upapatte :**

- Since that is appropriate meaning.
- How Sraddha is water?
- Sraddha can't have primary meaning.
- Chandogya Upanishad - Chapter 5 – 4 – 2 Devata offers Sraddha / Jalam into 1<sup>st</sup> fire called Svarga.
- Juhvati = offers as oblation.
- Sraddha = Faculty of mind, faith, Vishwas, can't be plucked by Devata and offered.

**e) Primary Meaning :**

- Pratyaksha Virodha.
- Mukhyartha – Na Sambavati.

**1<sup>st</sup> Reason :**

- Compromise – give secondary meaning.

## 2<sup>nd</sup> Reason :

- Take appropriate secondary meaning.

Primary meaning by	Pravahana Jaivili Says
<ul style="list-style-type: none"><li>- Shabda</li><li>- Well known</li></ul>	<ul style="list-style-type: none"><li>- Water goes through 5 stages and becomes Purusha.</li></ul>

- In beginning and end – States Jalam minute physical body – water mentioned.
- Sam Dam Shaha – Idikki – Nyaya.
- 2 Sruti statements like Iddiki.

## Chandogya Upanishad :

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः  
सोमो राजा संभवति २

**Tasminnetasminnagnau devah sraddham juhvati tasya ahuteh  
somo raja sambhavati II 2 II**

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

- Middle doubtful.

वेत्थ यथासौ लोको न संपूर्यतइति न भगव इति  
वेत्थ यथा पञ्चम्यामाहु- तावापः पुरुषवचसो  
भवन्तीति नैव भगव इति ३

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I  
vettha yatha pancamyamahutavapah purusavacaso  
bhavantiti naiva bhagava iti II 3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don't know. [5 – 3 – 3]



## Chandogya Upanishad :

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति  
स उल्बावृतो गर्भो दश वा नव वा मासानन्तः  
शयित्वा यावद्वाथ जायते १

**Iti tu pancamyamahutavapah purusavacaso bhavantiti  
sa ulbavrto garbho dasa va nava va masanantah  
sayitva yavadvatha jayate II 1 II**

Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother's womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

- Chapter 5 – 3 – 3, 5 – 9 – 1 clear.
- Sraddha = Apaha.

### 3<sup>rd</sup> Reason :

- Sraddha by implication can refer to water = Veda Pramana Astikya Buddhi.
- Validity of vedas right source of Knowledge.
- Veda Sraddha = Veidica Karana Sraddha
- Faith, Acceptance of validity of rituals as means of Purushartha.
- Not Scientifically proven.
- Sraddha attacked Most.
- Sraddhaya Kartvayam Sraddha.
- Sraddha in Karma transformed in to Anushthanam
- Karma does not produce result by study.
- Brahman Produces result by knowledge.
- Karma knowledge followed by Anushthanam.
- Karma Janana, Acheryena, Anusthayena Purushartha.

### **Siksha Valli :**

- Satyam Vada.
- Dharmam Chara.
- Water always involved in Veidika Rituals.
- Rituals start + end with water.
- Aachamaya... Purification of material done by Brahma Loka Svaha.

### **Conclude :**

- Akshade Om Tat Sat or Brahma Arpanam Astu  
Krishna Arpanam Astu
- Jiva travels with Jalam because he has done rituals with Jalam.
- Jala Pradhana Karma Phalavat – Hence Jalam Used.
- Sraddha indicates Veidika Karma which indicates Jalam – Water.

### **4<sup>th</sup> Reason :**

#### **Sruti Support :**

- Chanted in temple in Abhishekam.

### **Taittiriya Samhitam : 1 – 6 – 8 – 1**

- Sraddha Va Apaha.
- Sraddha = Water
- Concludes Sraddha = Jalam.

**Significance :**

**Purva Pakshi Part :**

**a) Prathame :**

- In context of Prathama Agni dramatically presented for Upasana.
- Devata = Ahuti Kartas.
- Rituals done by Devatas.
- Visualises Svarga Agni = Homa Kunda.
- Devatas sitting – fire rising in Kund - Disembodied Jiva offered into fire - in that Svarga Agnou...

**b) Asravanat :**

- Don't hear, means Sruti does not mention.
- Sruti never in written form – heard always in Veda Adhyayana Kale.
- Adarsanat, Don't see / read in books of Veda as of today.

**Purva Pakshi : Conclusion**

- Jalam does not go through 5 Agnis, but through 4 Agnis, Your Conclusion is wrong.

**c) Iti Chet na :**

- If this is your reason, it is not valid.

**d) Ta Evai Hi :**

- Because, our conclusion is right.
- Ta = Apaha Eva
- Water is mentioned in Sruti.

**e) Upapatte :**

- Sraddha indicates water alone.
- Going in blue mountain same as Neelgiri – Sraddha same as Jalam Apaha.

## Sutra 6 :

अश्रुतत्वादिति चेत् न इष्टादिकारिणां प्रतीतेः । Asrutatvaditi chet na ishtadikarinam pratiteh ।

If it be said that on account of (the soul) not being stated in the Sruti (the soul does not depart enveloped by water, etc.) (we say) not so, because it is understood (from the scriptures) that the Jivas who perform sacrifices and other good works (alone go to heaven). [III – I – 6]

## Another Purva Pakshi :

- When Jiva travels after death Does Sukshma Sharira travels ? Yes  
Does Sthula sharira travels ? Yes

## Panchagni Vidya :

- Will Sthula Shariram called Jalam goes through 5 stages- Assembly line – becomes body.
- Unevolved Jalam – Rudimentary body becomes evolved physical body + Agnis mentioned.

## Purva Pakshi :

- Physical body travel talked about – not Jivas travel.

## Previous question :

- When Jiva travel does physical body travels?
- Body accompaniment doubted.

## Now :

- Upanishad does not mention Jiva travels – in 5 stages.
- No Pramanam. Body travels, Jiva does Grihaparvesham in 3<sup>rd</sup> month of Foetus.
- 1<sup>st</sup> two months – only inert body – without Jiva, Jiva enters 3<sup>rd</sup> month.

- Prenatal Samskara to invite appropriate Jiva.
- Like choosing right person to rent apartment.
- Does Jiva enter in 5<sup>th</sup> Agni.

#### **Purva Pakshi :**

- Jiva does not travel 1 – 4 stages.

#### **Siddantin :**

- Jiva travels from first stage.
- Entering body is wrong.
- Jiva takes body at the time of cremation from Agni Devata, or Prithvi Devata during burial.
- Life is there, Jiva is there throughout.

#### **Purva Pakshi :**

##### **First Part :**

- Asrutatvat iti Chet.

##### **Siddantin :**

##### **Second Part :**

- Na Ishtadhikarinam - Pratite

#### **How Vyasa proves :**

- In Panchagni Vidya – Search for Atma .....
- Textual Form – Pravahana Jaivihili asks 5 questions.

## One Question :

- Do you know Krishna and Shukla Gathi.

Krishna Gathi	Shukla Gathi
<ul style="list-style-type: none"><li>- Ritualists without Upasana</li><li>- Kevala Karmas</li><li>- Ishtadhikarinaha</li><li>- Ishtan = Vedic Ritual</li></ul> <b>Root :</b> <ul style="list-style-type: none"><li>- Yaj – Yajati – Ishtan</li></ul>	<ul style="list-style-type: none"><li>- Ritualists with Upasana.</li></ul>

## Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah I

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti II 10 II

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- Vedic Rituals go to higher Loka, enjoys Ananda in Svarga.
- Replenish Punya... Earning in Bhu Loka.
- Krishna Gathi - 5 stages in Chandogya Upanishad.

## Based on that Gita :

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ ८.२५ ॥

Smoke, night-time, the dark fortnight, also months of the southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25] 2572

5 Step ritualists in Krishna Gathi	5 Stages mentioned for taking Physical body
<ul style="list-style-type: none"> <li>- 5 Stages of Jiva mentioned</li> </ul> <b>Chandogya Upanishad :</b> <ul style="list-style-type: none"> <li>- 5 – 10 – 4</li> <li>- Eshaha Somaha Raja</li> <li>- Jiva goes through soma stage</li> </ul>	<ul style="list-style-type: none"> <li>- Panchagni Portion</li> </ul> <b>Chandogya Upanishad :</b> <ul style="list-style-type: none"> <li>- 5 – 4 – 2</li> </ul>

### Chandogya Upanishad :

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः  
सोमो राजा संभवति २

**Tasminnetasminnagnau devah sraddham juhvati tasya ahuteh  
somo raja sambhavati II 2 II**

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष  
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ४

**Masebhyah pitrlkam pitrlokadakasamakasaccandramasamesa  
somo raja taddevanamannam tam deva bhaksayanti II 4 II**

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

- **Clubbing both :**  
Shariram + Jiva goes through 5 stages.
- Shariram comes down from rainy water.
- Jiva comes down through rainy waters.
- Annam stage, Purusha stage.

- Combining both we can say both travel together.
- Jiva entering Womb of mother in 3<sup>rd</sup> month is wrong.
- Non Vedic conclusion.
- General analysis of Sutra over.

## Word Analysis :

### Purva Pakshi Portion :

#### a) Asrutatvat :

- Since Jiva is not mentioned by Sruti, conclusion of Purva Pakshi – Assumption is false.

#### b) Itichet :

- If this is objection.

#### c) Na :

- It is not Valid.

#### d) Ishtadhikarinam Pratite :

- Because travel of Vedic ritualistic along with Water/ Jalam can be discerned from other sruti statement.

## Significance :

#### a) Ashrutatvat :

- Since it is not heard in Sruti, Jiva travelling with water in Chandogya Upanishad - Chapter 5 – 3 – 3.

वेत्थ यथासौ लोको न संपूर्यतइति न भगव इति  
वेत्थ यथा पञ्चम्यामाहु- तावापः पुरुषवचसो  
भवन्तीति नैव भगव इति ३

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I**  
**vettha yatha pancamyamahutavapah purusavacaso**  
**bhavantiti naiva bhagava iti II 3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don't know. [5 – 3 – 3]



- Prana Nirupana Sruti and in reply Chandogya Upanishad - Chapter 5 – 9 – 1

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति  
स उल्बावृतो गर्भो दश वा नव वा मासानन्तः  
शयित्वा यावद्वाथ जायते १

**Iti tu pancamyamahutavapah purusavacaso bhavantiti  
sa ulbavrto garbho dasa va nava va masanantah  
sayitva yavadvatha jayate II 1 II**

Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother's womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

#### **Purva Pakshi Question :**

- How water becomes body is talked about in Chandogya Upanishad – Chapter 5 – 3 – 3 Not Jiva.
- Jivas travel not indicated.
- Your conclusion of Jiva travel is false.

#### **b) Iti Chenna :**

- If this is your objection it is not valid.
- Ishtadhikarinam Pratite .
- Basic Ritualist = Ishtam = Veidia Karma Aadhi – etc.
- Srota Smarta Karmas.

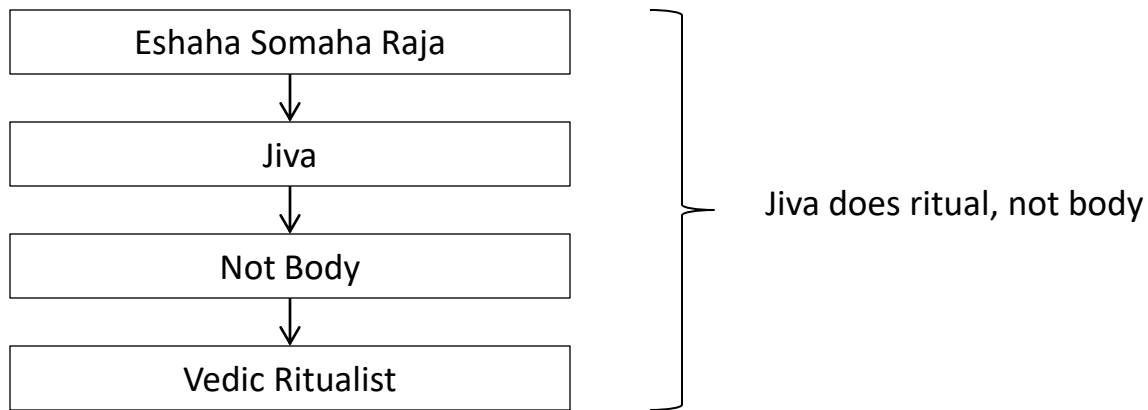
#### **c) Kavi :**

- Performer
- When you study, travel of Vedic ritualist Krishna gathi path it talks of various stages in Chandogya Upanishad – Chapter 5 – 10 – 4

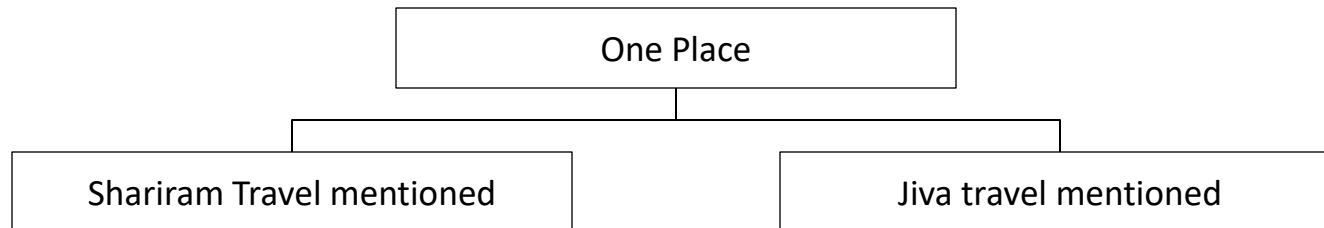
मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष  
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ४

**Masebhyah pitrlkam pitrlokadakasamakasaccandramasamesa  
somo raja taddevanamannam tam deva bhaksayanti II 4 II**

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food.  
[5 – 10 – 4]



- If body can do ritual, Anteshti karma body will do, We need not do.
- Travel of jiva after death.
- Practice can be discerned.
- Not Explicitly mentioned.



- Club together.
- Pratite = Both Travel.

Beginning	End
Body goes with Jiva	Jiva goes with body

### Conclusion :

- Both travel.
- We don't see, because it is in minute form.

- 6th Sutra Over.

### Summary – 6<sup>th</sup> Sutra : First part

#### Purva Pakshi Doubt :

- Dissembled Jiva travels with body or not?
- Has Rudimentary minute physical body which goes through 5 Stages.
- Panchagni Vidya is Parmanam.

#### Purva Pakshi : Question

- Creates another problem.
- Mentions travel of body only not Jiva.
- Aapaha – Rudimentary body gets converted in 5 fold stages, not along with Jiva.
- It is silent regarding accompaniment of Jiva with Body.

#### Vyasa Admits Doubt :

- Resolved through Krishna Gathi portion of Ritualists taking Pitru-loka.
- There it is mentioned Jiva who have done Rituals goes through 5 stages.

Krishna Gathi Portion	Panchagni Vidya Portion
<b>Jivas goes through 5 stages :</b> <ul style="list-style-type: none"> <li>- Svarga</li> <li>- Megha</li> <li>- Bumi</li> <li>- Purusha</li> <li>- Nari</li> </ul>	<b>Body goes through :</b> <ul style="list-style-type: none"> <li>- Svarga</li> <li>- Vrishti</li> <li>- Annam</li> <li>- Purusha</li> <li>- Nari</li> </ul>

- Stages common – joining together.
- Roads of Jiva + Body same – not one in left and other on right side.

## Pratite :

- Discerned, Mimamsa Sense.
- They travel together.
- Ishtadhikarnam - Pratite over.

## 7<sup>th</sup> Sutra : Final

भाक्तं वानात्मवित्त्वात् तथा हि दर्शयति । Bhaktam vanatmavittvat tatha hi darsayati ।

But (the souls' being the food of the gods in heaven is used) in a secondary or metaphorical sense, on account of their not knowing the Self because the Sruti declares like that. [III – I – 7]

- Prasanga Vashath – Incidental doubt cleared in this Sutra.

## Main Teaching :

- Jiva travels with next physical body in potential form.
- Doubt based on Krishna Gathi.

## Chandogya Upanishad :

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष  
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ४

Masebhyah pitrlokam pitrlokadakasamakassaccandramasamesa  
somo raja taddevanamannam tam deva bhaksayanti || 4 ||

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

- How Ritualist travel to Svarga enjoy and come back.

**Gita :**

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). Chapter 9 – Verse 21]

- Krishnayena description.
- **First Loka :**  
Svarga Loka – get converted to Soma.
- **Frightening Sentence :**  
Eshaha Somaha Raja.. Tatu Devanam Annam.
- Ritualists becomes Annam for Deva.
- Devas consume Annam, Swallow them.
- Chandogya Upanishad : Chapter 5 – 10 – 4
- Devas consume ritualist entering Svarga Loka.

**Vyasa :**

- Consumption Figurative , not literal.

**Vedas :**

- Promise to do good Karma to get Svarga.
- Devas do not masticate and consume ritualists.

## Shankara Reason :

a) If Ritualist consumed, Vedas will become invalid.. Enter Jaws of death.

- Vidhi Vakhyam Vaiyartham.

## b) Chandogya Upanishad :

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते  
यथेतमाकाशमाका- शाद्वायुं वायुर्भूत्वा धूमो भवति  
धूमो भूत्वाभ्रं भवति ५

**Tasminyavatsampatamusitvathaitamevadhvanam punarnivartante  
yathetamakasamakasadvayum vayurbhutva dhumo bhavati  
dhumo bhutvabhram bhavati II 5 II**

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 – 10 – 5]

- After enjoyment Ritualist comes down to Earth.
- Chandogya Upanishad – Chapter 5 – 10 – 4 Eaten Up.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष  
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ४

**Masebhyah pitrlokam pitrlokadakasamakasaccandramasamesa  
somo raja taddevanamannam tam deva bhaksayanti II 4 II**

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

c) Devas do not directly consume / eat in Svarga Loka.

- No Eating Action - How Benefit?
- Darshana Matrena Triptaha Bavati.

## Chandogya Upanishad :

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन  
न वै देवा अश्नन्ति न पि- बन्त्येतदेवामृतं दृष्ट्वा तृष्यन्ति १

Tadyatprathamamamrtam tadvasava upajivantyagnina mukhena  
na vai deva asnanti na pibantyetadevamrtam drstva trpyanti II 1 II

Led by fire, the Vasus enjoy the first nectar [which is the red colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 – 6 – 1]

- By sight obtain Trupti.
- What is figurative meaning?
- This boy is Lion.
- Gauna Prayogatvam Sukhaya Gauna Apekshitam.
- Why ritualists called Annam?
- Good food, Source of Joy for Devas.
- Ritualists welcomed in Svarga ... to enjoy their company by Devtas.

## Mundak Upanishad :

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।  
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६॥

Ehy-ehiti tam-ahutayah suvarcasah suryasya rasmibhir-yajamanam vahanti I  
priyam vacam-abhivadantyo-'rcayantya esa vah punyah sukrto brahma-lokah II 6 II

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

a) Person wants to enjoy things, tours with family, wants to carry others.

## b) Uparakatvat :

- Annam nourishes person.

- Ritualist – Assistant, Employee of Devta , Serve Devtas.
- Bogyam Padartha is dependent Entity.
- Paratantram of Bokta – enjoyer like employee, under control of Employer, Who goes to office because of salary.

Bogyam	Bokta
<ul style="list-style-type: none"> <li>- Jiva under control of Bokta</li> <li>- Ajnani – Servant of Devata</li> </ul>	<ul style="list-style-type: none"> <li>- Devatas</li> </ul>

### Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योज्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti: tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata, sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavam sūryaś ceti, tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati. atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eṣāṁ tan na priyam yad etan manuṣyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]



- All Karmis and ritualists under control of Devatas, Annavatu, Paratantravatu.
- Take Annam here in figurative Sense. In Svarga under control of Devtas.

### **Word analysis :**

#### **a) Baptam Va :**

- Jiva is said to be food of Devtas in figurative sense.

#### **b) Anatmavitvat :**

- Since Jiva is self ignorant of Atma.

#### **c) Darshayati :**

- Shruti Revals.

#### **d) Tatahi :**

- So.

### **Significance :**

#### **a) Baptam :**

- Gaunataha, figurative sense.
- Bhakti has secondary meaning.
- Not Artharthi, not Devotion.

#### **b) Va :**

- Negates Purva Pakshi doubt, Nirakaranartaha indeed , in figurative sense.
- Normal – either / or, here – Negation.

#### **c) Anatmya Vitatvat :**

- Self ignorant Ritualist taking Krishna Gathi.

#### **d) Atma Vitu :**

- Atmanam Vethi.
- **Na Atma Vitu :**  
Anatmaavitu Abstract noun of Self Ignorance Panchami.
- Because of self ignorance in Ritualist, they are food for Devtas.
- Devtas consume them, means under control of Devtas.

#### **e) Tata Hi Drashyati :**

- To this effect, Ritualist, Depends - Sruti Vakyam exists.
- Brihadaranyaka Upanishad : Chapter 1 – 4 – 10
- Ritualist not Annam, Pashu.... means you don't have freedom.
- I decide want to eat / drink – food / drink decide.
- Animals can't decide when to work, Paratantram.
- Similarly Ritualists Paratantram .
- First Adhikarnam Over.

#### **a) Vishaya :**

- Jiva Gathi – travel of Jiva after death.

#### **b) Doubt :**

- Travels with physical body or not.

#### **c) Purva Pakshi :**

- Jivas don't travel with physical body. Physical body dropped, next body not taken.

#### **d) Siddantin :**

- Jiva travels with minute invisible physical body, not useful for transaction.

## Sutra 8 :

कृतात्ययेऽनुशयवान् दृष्टस्मृतिभ्याम् यथेतमनेवं च ।

Kritatyaye'nusayavan drishtasmritibhyam yathetamanevam cha ।

On the exhaustion of good work the soul returns to the earth with a remainder of the Karmas, as can be understood from direct statement in Sruti and Smriti, by the same route through which he ascended after death and differently too. [III – I – 8]

## Second Adhikaranam :

### General Introduction : 4 Sutras (Sutra 8 – 11)

### Kritatyadhikaranam :

### Subject :

- Jivasya Aagathihi, Jivas arrival; those who have enjoyed Svarga.
- Other Jivas without Punyam, pass through Svarga Loka , don't enter.

### Samshaya :

- Whether Jiva comes down with Karma or after exhausting all Karmas.
- Karma Sahita Aagachati.
- Karma Rahita Aagachati.
- Does he come empty handed to add fresh Karmas or has some left over Karmas.
- Residual Karmas – Technical Name Anushayaha.

### Literal meaning :

- Accompanying factors Anuvartante , Anushaya.

- Anushaya Sahitva
  - Anushaya Rahitva
- } Aagachati

### c) Purva Pakshi :

- Karma Rahitaha Aagachati.
- Comes without Residual Karma.
- Exhausts all in Svarga Lokas.

### Quotes Sruti :

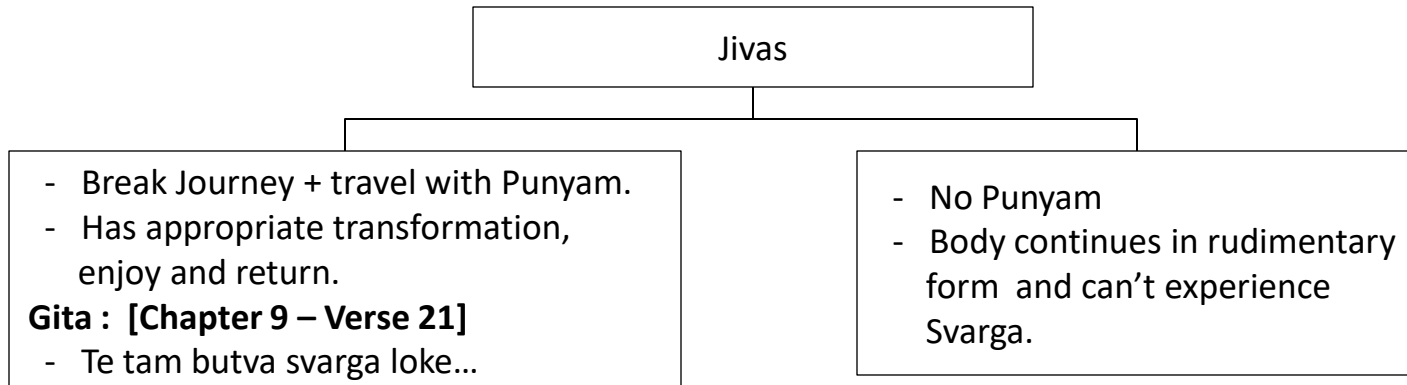
#### Chandogya Upanishad :

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते  
यथेतमाकाशमाका- शाद्वायुं वायुर्भूत्वा धूमो भवति  
धूमो भूत्वाभ्रं भवति ५

**Tasminyavatsampatamusitvathaitamevadhvanam punarnivartante  
yathetamakasamakasadvaayum vayurbhutva dhumo bhavati  
dhumo bhutvabhram bhavati II 5 II**

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 – 10 – 5]

- Sampataha = Exhaustion, expiry, Ending Karmas stuck to me.
- Sampat = Falls off.  
= Karma Shayanam
- Some break Journey in Nagpur to Eat oranges.



ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ ९.२१ ॥

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of 'going and returning' (Samsara). Chapter 9 – Verse 21]

- Jeevas Aagathi Return.
- Yavatu Karma Shayaya – Until Exhaustion of Karma, Karmakshayaha.
- Why come to Bhu Loka? To Earn again, Purse Kali.
- Pramanam – Sampatha Shabda in Brihadaranyaka Upanishad : Chapter 4 – 4 – 6

तदेष श्लोको भवति ।  
तदेव सक्तः सह कर्मणैति  
लिङ्गं मनो यत्र निषक्तमस्य ।  
प्राप्यान्तं कर्मणस्तस्य यत्किंचिद् करोत्ययम् ।  
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥  
इति नु कामयमानः ; अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,  
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tad eṣa śloko bhavati:

tad eva saktaḥ saha karmaṇaiti

liṅgam mano yatra niṣaktam asya;

prāpyāntaṁ karmaṇas tasya yat kiṁ ceha karoty ayam.

tasmāl lokāt punar aiti asmai lokāya karmaṇe

iti nu kāmayamānaḥ; athākāmayamānaḥ, yo'kāmo

niṣkāma āpta-kāma ātmā-kāmaḥ, na tasya prāṇā utkrāmanti,

brahmaiva san brahmāpyeti || 6 ||

Regarding this there is the following verse : "Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desire (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

- In Svarga, Punyam Exhausted.
- End of all Karmas, he acquired total exhaustion indicated, Yat Kincha Antam.

#### **Siddantin :**

- Karma Sahita Aagachatti.
- Anusheyavan Aagachatti
- Vyasa gives Sruti, Smritti, Pratyaksha Support.

#### **Sruti :**

#### **Chandogya Upanishad :**

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां  
योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं  
वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां  
योनिमापद्येरन्श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ७

**Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam  
yonimapadyeranbrahmanayonim va ksatriyayonim va vaisyayonim  
vatha ya iha kapuyacarana abhyaso ha yatte kapuyam  
yonimapadyeransvayonim va sukarayonim va candalayonim va II 7 II**

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Some return with Punya Karmas to Manushaya Lokas.
- Imam Lokam Vishanti.
- Other Jivas come with Papam.
- Iman Taram Hina Taram Vishanti.
- Kapooya Charanam = Papa Karmanaha.
- Born as animal + Plants.
- Svarga = Bhoga Bhumi.

- Svarga Prarabdha Punyam Exhausted, All Karmas can't be exhausted in one Janma.
- Infrastructure and Environment differs, Sanchita Continues.
- Next fructifying Karma... Suchinam Srimatam Gehe... Son of Rich.
- Bhumi Bhoga Punyam is there.
- Next Bhoga Sanchita Fructifying - Papa Portion.
- Which portion fructifies not decided by me.
- No freedom for us.

**3 – 1 – 8 : (Total 27 Mantras 339 lectures)**

- Rebirth mentioned in Tattva Bodha.
- Prarabdha Karma – Small portion of Sanchita exhausted in one life.
- Prarabdha alone can affect us in this Janma.
- Worst Papam in Sanchitam can't touch us.
- If they can touch, it will be called Prarabdam.
- Sanchita not ready for fructification. We acquire new Karma – called Agami.
- At death Prarabda Exhausted .
- Some Agami will fructify in this Janma itself.
- Unfructified Agami will join Sanchitam.
- From Sanchita + Aagami mixture next Prarabda will come.
- No Chronological order.
- Aagami accumulation only in human Janma, All other Boga Janma.
- We add to Sanchitam through Aagami with freewill.
- Cow, ant has no Agami, Lazy, Tamsic – No Punya, Papa Karma.
- Does not acquire Agami, Devas don't acquire Agami – Also Boga Janma.
- Seen in Devadhikaranam.
- Animals don't add Aagami. Prarabda exhausted – Animal have Sanchita.
- Sanchita and Prarabda common to all living Beings.
- Difference only in Agami, Manushaya adds Aagami.
- Devas exhaust Karma in Svarga.



## Samshaya :

- Anushaya Sahitaha Aagachhati
- Anushaya Rahita Aagachhati
- Devtas exhaust Prarabdhas, out of Sanchita, Next Janma not uniform to all Devtas.
- Lived in same colony in Svarga.
- Can come to Manushaya Loka.

## Mundak Upanishad :

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah I

nakasya prsthe te sukrte-'nubhutva imam lokam hina-taram va visanti II 10 II

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- 14<sup>th</sup> Heaven to Pathala possible.

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- Sampataha Exhaust of Prarabda Karma.

तदेष श्लोको भवति ।

तदेव सक्तः सह कर्मणैति

लिङ्गं मनो यत्र निषक्तमस्य ।

प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।

तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ; अथाकामयमानः—योऽकामो  
निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति,  
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**Purva Pakshi :**

- In heaven, exhausts all Karma including Sanchita – No left over Karma.

**Siddantin :**

- They do come with Sanchita Bag.

**General analysis of first Sutra of Adhikaranam :**

- Anushayavan Eva...
- Jiva will come with Karma.

**Sruti :**

**Chandogya Upanishad :**

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- Siddantin's Pramana.
- Ramaniya Charanaha – Punya Sahita... Kapooya charanaha... papa sahitaha.
- Jivas after enjoying Svarga come back with Punya / Papa Karma.

**Chandogya Upanishad : Chapter 5 – 10 – 5**

**Purva Pakshi Quotes :**

- Smriti Gautama Dharma Sutram.
- Varnaha Ashramashehe...
- Those who follow Varna Ashrama will go to Svarga.

**Taittiriya Upanishad :**

- Ye Karmanaha devanyapi yanti tataha sheshanaha...
- Enjoy Karma Phalam.... After enjoying Svarga will have Sanchita leftover.
- Shesha Karma = Residual Karma, refuted or condemned.
- Cultured with money or not ..... Depends on Shesha Karma.

- Good Buddhi depends on past Karma... Intellectual prodigies.
- Sruti describes various stages of Krishna Gathi , Stationwise going, coming, some Common , Uncommon.
- Abrahama only in return Journey.

### **Word Analysis :**

- When Karmas Exhausted.

### **a) Anushayavan :**

- Jiva with Residual Karma.

### **b) Yatetam :**

- Returns through some stage.

### **c) Cha :**

- Moreover.

### **d) Aneyam :**

- Some different stages.

### **e) Drishta Pritbyam :**

- As revealed by Sruti + Smriti.

### **Significance :**

### **a) Kritam Karma :**

- Punya Svarga Phala Buta Karma.

### **b) Atyayam - Exhaustion :**

- At the time of those Punya Karmas which give Svarga Sukham.
- Some Punya gives Svarga Sukham, Some Punya gives Bhu Loka Sukham.
- Sati Saptami Anushayavan – Residual Sesha Karma.
- Not Svarga giving Punyam – Not Agami.
- Out of Sanchita which rises, Jiva starts with residual Sanchita.

**c) Drishta Smriti Byam :**

- Jivas residual karmas proved by Sruti.
- Tiritiya Hetvarte - Dvitiya, Through Sruti and smriti we know Aagachhati.

d) Yayatem – Yata – Itam – Gamana – Marga – Through path he went up.

**e) Anevam :**

- Certain segments different path, not used while going up.
- One way in heaven also.
- Yatetam Anevamcha.

**Why some Sanchita remains?**

a) No Jiva can exhaust all karmas in one Janma. Requires different experiences giving Sukham and Dukham, Different experiences require different bodies – Male / Female / Animal / Healthy / Sick body experiences all different.

- Different Environments required, tropical, non tropical, Infrastructure different.

b) Jiva comes without Karma. No bheda of Sancita, Agami, Prarabda.

- Where is question of coming down, Jiva will be liberated without Jnanam.
- Coming decided by Karma.
- Jiva will not come down at all.

**c) Abyupethya Vada :**

- Let us assume, Jiva exhausts all Karma and is liberated.
- Jiva with zero – K (Karma) like Zero – B (Bacteria Water) comes down.
- Where will he come down?
- What body will he take?
- Loka + body determined by Karma.
- If no Karma, Jiva hanging, can't take appropriate body – Environment.

- Without karma if Jiva takes any body – Akasmikam - Reasonless Causeless Rebirth
- Vaidika does not accept Accident, Chance... Chance means Prarabada.
- Accident is incident whose cause we are not able to trace.
- Accidents proves limitation of Human Knowledge.
- **Chance Theory :**  
Karma should be accepted .

### **Purva Pakshi : Question**

- If there is residual Karmas, why Chandogya Upanishad says in Svarga Jiva exhausts all Karmas.
- Chandogya Upanishad : Chapter 5 – 10 – 5
- Brihadaranyaka Upanishad : Chapter 4 – 4 – 6
- Kampataha, Antaha...

### **Brihadaranyaka Upanishad :**

- In Svarga, Jiva exhausts all Karmas earned in Manushaya Janama.
- Exhausts all Karmas and comes here for earning fresh Karma.
- How you explain Brihadaranyaka Upanishad Vakyam – Exhausted all Prarabda Karma.
- All Sanchita can't be exhausted in one Janma.
- If this is the method, can't say Jnanat Eva Kaivalayam.
- Then no Jnana Kanda, No class required.

### **2<sup>nd</sup> Reason :**

- Sankocha Artatvam
- All names indicate all Karmas – Sanchita + Prarabda.
- In your interpretation, reducing intensity.
- All means, All Prarabda only- Dosha – in Mimamsa - Restricting meaning of word – is Dosha.

### **Purva Pakshi's Interpretation :**

- All Sanchita Prarabda exhausted.
- All taken care, get liberated is providing special karma.
- **Example :**  
Oil sticking to wall of vessel + Falling next day.
- Bandaksuri Tailam
- Residual wall trickles to vessel.
- In Svarga will exhaust Sanchita + Prarabda.
- Some Svarga Punyam is sticking to Jiva.
- Anushaya = Residual Karma, last sticking Punyam of Svarga.

### **Shankara :**

- If residual Karma is Svarga Punyam sticking to Jiva, then Jiva comes down with Punya Ramaniya Karma ... Upanishad says residual Papam also.
- Ramaniya Karmanaha + Kapooya Charanaya is Sanchita mixture of Punya + Papam portion.
- Prarabdam exhausted, Sanchita is Sesha Karma – mix of Punyam Papam comes.

**First Adhikaranam :**

- Jiva Gathi

**Second Adhikaranam :**

- Jiva Aagathi – Chinta.
- Anushayavan, Anushaya = Karma.
- Van = Sanchita – with or without Karma.
- Sampata – Anta used.

**1<sup>st</sup> Sutra :**

- Purva Pakshi refuted in Svarga – one exhausts only Svarga Bhoga Punyam = All Karma.
- Jiva comes down with all Karma culled from Sanchita – depends on Punyam + Papam.

**Chandogya Upanishad :**

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां  
योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं  
वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां  
योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ७

**Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam  
yonimapadyeranbrahmanayonim va ksatriyayonim va vaisyayonim  
vatha ya iha kapuyacarana abhyaso ha yatte kapuyam  
yonimapadyeransvayonim va sukarayonim va candalayonim va || 7 ||**

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Ramaniya Charaaya = Punya Karma
- Kapooya Charaaya = Papa Karma



## Sutra 9 :

चरणादिति चेन्नोपलक्षणार्थेतिकाष्णाजिनिः ।

Charanaditi chet na upalakshanartheti karshnajinih ।

If it be objected that on account of conduct (the assumption of the remnant of Karma, Anusaya is not necessary for rebirth on earth), (we say) not so (because the word 'conduct' is used) to signify indirectly (the remainder). So Karshnajini thinks. [III – I – 9]

**Purva Pakshi :**

**Chandogya Upanishad :**

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां  
योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं  
वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां  
योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ७

Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam  
yonimapadyeranbrahmanayonim va ksatriyayonim va vaisyayonim  
vatha ya iha kapuyacarana abhyaso ha yatte kapuyam  
yonimapadyeransvayonim va sukarayonim va candalayonim va II 7 II

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Charanam – Not Karma.
- Yah Punaha = Sanyasi – Pronoun in Gita.
- Charana = Aacharan = Aachara conduct, Behaviour, Life Style.
- Charanam = Customs and manners = Aacharan.
- Karma different from Aachara.

- Aachara + Karma different as proved in Taittiriya Upanishad 11<sup>th</sup> Anuvaka.
- Yanya Vat – Yani Karmani.
- Model = Standard = Good Conduct.
- Veda Virudha – Don't follow us.
- Good Action follows good Achara, Sucharitam Karmani – Separately dealt with.
- Charitam = Achara = General conduct Karma = Specific rites in Vedas.
- Ramaniya + Kapooha – not Karma but Aachara.
- Answered by Karshnajanihi
- Krishna Janehe Putra.
- 11<sup>th</sup> Sutra Badrahi mentioned.
- Both point out Charam = Acharam.
- Karshnajanani - Lakshayartha of Charanam = Karma.
- Direct meaning = Aachara.
- Achara and Karma closely inter connected.
- Sadachara = Sat Karmani.
- If no utility, karma can't survive for long = Av anumattam
- Sat Karmas fruitful only if regularly followed by Sadachara.
- Morning Spiritual Rudra Abishekam and evening Spiritual – No Good.

## **Word Meaning :**

### **a) Charanat :**

- Rebirth is on account of ones religious Discipline – not because of Karma.

### **b) Iti Chet :**

- If this is your objection it is not valid.

### **c) Upalakshana :**

- Implication.

### **d) Iti Karshina Jani :**

- View of sage Karshna Janihi.

## **Significance :**

### **a) Charanat :**

- Purva Pakhi's expression word used in Chandogya Upanishad is Charanam not Karma.
- Chandogya Upanishad : Chapter 5 – 10 – 7.
- Charana Shabda Prayogyat Jeevasya Aachara, Sahita Vaktavayam.
- Siddantin says it is wrong.

### **b) Iti Chet :**

- If such objection is raised.

### **c) Na :**

- It is not valid Why?

### **d) Upalabyanartham Sruti :**

- Purpose of Sruti to give implied meaning, not direct meaning.
- Imply Karma – Secondary cause.

### **e) Charanam :**

- Primary meaning Aachara Conduct.
- Sruti Iti Karshanajihi.

### **Purva Pakshi : Question**

#### **Charanam :**

- Tvat take primary meaning of Aachara.
- Given up Sadachara – take up Karma.
- Karma alone determines next birth, then Aacharas will become purposeful.
- Ajahal Lakshana – here – Secondary meaning also includes primary meaning also.
- Meaning is Karma – along with Aachara.
- Mere Karma without Aachara... Nitya, Naimitya Karma should be there, Snanan, Sandhya Vandanam.
- If Sad – Achara not followed, religious Karma will not save him.
- Satyam Vada, Dharmam Chara.
- At death, good Karmas will not follow.
- If not backed by good Aachara.
- Like birds leave nest when wings developed.
- Karmas will leave nest of Jiva at death.
- At death I want Karma + Aachara to come with me. It is Ajahal Lakshana

## Sutra 10 :

आनर्थक्यमिति चेन्न तदपेक्षत्वात् । Anarthakyamiti chet na tadapekshatvat ।

If it be said (by such interpretation of the word 'conduct' —good conduct would become) purposeless, (we say) not so, on account of (Karma) being dependent on that (good conduct). [III – I – 10]

### Word Analysis :

- First Purva Pakshi Based on Karshnajani.

#### a) Anartakyam :

- Religious discipline will become meaningless, Sad Aachara.

#### b) Iti Chet :

- If this is your Objection.

#### c) Na :

- It is not valid.

#### d) Tad Apekshyatvat :

- Because Karmas efficiency depends on religious disciplines.

### Significance :

#### a) Anartakyam :

- **Word of Purva Pakshi :**  
Purposelessness Meaninglessness.
- **Siddhantin :**  
It is valid.

## b) Tad Achara Apekshatvam :

- Karma heavily dependent on Aachara for its efficacy.
- **Example :**  
Do Karma (Snanam + Prayers) before eating.  
Do Upavasa on Shivratri.
- Karma includes Aachara.
- Ajahal Lakshana = Upa Lakshana.

## What are important Acharas?

- Will difference in Son, Grandson, Father generations.
- Madi / Aachara in Grandfather generations.
- **Kuchelinam :**  
Don't wear yesterday dress today.
- **Danta Maliopa Darshanam :**  
Brush teeth before coffee!
- **Nishtura Vakya Bashinam :**  
Not calling someone Donkey, Monkey , Shani.
- **Surya Dayecha Ashtamyecha Shaliyam :**  
Don't be in bed during sunrise to sunset.
- Lamp at home represents Jnanam .

3<sup>rd</sup> Chapter – 1<sup>st</sup> Pada – 1<sup>st</sup> Adhikaranam :

## Badari Sutra 11 :

सुकृतदुष्कृते एवेति तु बादरिः ।

Sukritadushkrite eveti tu baadarih

But conduct (Charana) means merely good and evil works; thus the sage Baadari thinks. [ 3 – 1 – 11]

- Charanam = Karma - Meaning in primary sense.
  - Achara and karma same.
  - Achara is form of karma only

## Why Taittiriya separately mentions it?

- Incidental differentiation for general and Vishesha karmas.

Samanya Karma	Vishesha Karma
<ul style="list-style-type: none"> <li>- Acharam</li> <li>- Common to all Jatis(Snanam)</li> </ul>	<ul style="list-style-type: none"> <li>- Rituals varies for Brahmana, Kshatriya</li> <li>- Brahmana Pari Vriyakam Nyaya</li> </ul> <p><b>Public Speech :</b></p> <ul style="list-style-type: none"> <li>- Mr. President, ladies and Gentleman</li> </ul>

## Word Analysis :

## a) Sukrute Dushkrute Eva :

- Punya papa karmas alone, is the primary meaning in Chandogyo Upanishad :

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते  
रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं  
वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य  
इह कपूयचरणा अभ्याशो ह यत्ते  
कपूयां योनिमापद्येरन्श्वयोनिं वा  
सूकरयोनिं वा चण्डालयोनिं वा ७

Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam  
Yonimapadyeranbrahmanayonim va ksatriyayonim  
Va vaisyayonim vatha ya iha kapuyacarana abhyaso  
Ha yatte kapuyam yonimapadyeransvayonim va  
Sukarayonim Va candalayonim va. II 7 II

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a Brahmin, a Kshatriya, or a Vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [ 5 – 10 – 7]

**b) Iti Tu Badarahi :**

- View of sage Badari, when vagueness go to corresponding mantra in other Upanishads.

**Brihadaranyaka Upanishad :**

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति,  
वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्,  
आकाशमात्म, ओषधीर्लोमानि, वनस्पतीन्केशाः,  
अप्सु लोहितं च रेतश्च निधीयते, ववायं तदा पुरुषो भवतीति;  
अहर सोम्य हस्तमार्तभा, आवामेवैतस्य वेदिष्यावः,  
न नावेतत् सजन इति । तौ होत्क्रम्य मन्त्रांचक्राते;  
तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशंसंतुः कर्म हैव तत् प्रशंसंतुः;  
पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति ।  
ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥ इति द्वितीयं ब्राह्मणम् ॥

yājñavalkyēti hovāca, yatrāsyā puruṣasya  
mṛtasyāgniṃ vāgapyeti, vātaṃ prāṇaḥ, cakśurādityam,  
manaścandram, diśaḥ śrotram, pṛthivīm śarīram,  
ākāśamātma, oṣadhīrlomāni, vanaspatīnkeśāḥ,  
apsu lohitaṃ ca retaśca nidhīyate, kvāyaṃ tadā  
puruṣo bhavatīti; ahara somya hastamārtabhā,  
āvāmevaitasya vediṣyāvaḥ, na nāvetat sajana iti |  
tau hotkramya mantrayāmcakrāte;  
tau ha yadūcatuḥ karma haiva tadūcatuḥ,  
atha yatpraśaśaṃsatuḥ karma haiva tat praśaśaṃsatuḥ;  
puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ pāpeneti |  
tato ha jāratkāraḥ ārtabhāga upararāma || 13 ||  
iti dvitīyaṃ brāhmaṇam |



‘Yajnavalkya,’ said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man?’ ‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon artabhaga, of the line of Jaratkaru, kept silent. [ 3 – 2 – 13]

- Punyena Punyena karma - Higher.
- Papena Papena karma – Lower Janma.
- Brihadaranyaka Upanishad and Chandogyo Upanishad – Well aligned.

**Significance of words :**

**a) Sukruta Dushkrute :**

Sukruta	Dushkrute
- Punya karma	- Papa Karma - Prathana – Dvi - Vachanam

**b) Charana Shabda Artha :**

- Is the primary meaning.
- Not Achara as separately. Includes Achara and Karma together is Badari’s view.

**c) Tu :**

- Differentiates Badari’s and Karisjani’s interpretations.

**Karisjani :**

- Charama means secondary meaning implied meaning.

**Badari :**

- Karma is primary meaning.

**What is Vyasa's view?**

- Accepts both equally.

**Convention :**

- Final – Favourable - Vyasa favours Badari.

**Conclusion :**

- Jiva comes with Sanchita Punya papa karma not empty handed.

## Lecture 244

11<sup>th</sup> Sutra – 2<sup>nd</sup> Adhikaranam Over :

सुकृतदुष्कृते एवेति तु बादरिः ।

Sukritadushkrite eveti tu baadarih

But conduct (Charana) means merely good and evil works; thus the sage Baadari thinks. [ 3 – 1 – 11]

1 <sup>st</sup> Adhikaranam	2 <sup>nd</sup> Adhikaranam
<ul style="list-style-type: none"><li>- Jiva Gathi</li><li>- Jivas Departure with Sthula Shariram or not</li><li>- Sthula Sharira Sahitaha Gachhati</li></ul>	<ul style="list-style-type: none"><li>- Jivas Aagathi</li><li>- Jivas return with Karma or not</li><li>- karma Sahitaha Aagachati</li></ul>

2 Views Seen

Takes new Sthula Body

Travels without Body

3<sup>rd</sup> View :

- Before death, Jiva connects with next body.

Brihadaranyaka Upanishad :

- Chapter 3 – 4 – 2 or Chapter 4 – 4 – 2.

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,  
 असौ गौः, असावश्व इति, एवमेवैतद्व्यपदिष्टं भवति;  
 यदेव साक्षदपरोक्षद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे  
 व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः; कतमो  
 याज्ञवल्क्य सर्वान्तरः ? न दृष्टेर्द्रष्टारं पश्ये,  
 न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथा;  
 न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः,  
 अतोऽन्यदार्तं । ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥  
 इति चतुर्थं ब्राह्मणम् ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,  
 asau gauḥ, asāvaśva iti, evamevaitadvyapadiṣṭam  
 bhavati; yadeva sāksādaparokṣādbrahma, ya ātmā  
 sarvāntaraḥ, taṁ me vyācakṣveti; eṣa ta ātmā  
 sarvāntaraḥ; katamo yājñavalkya sarvāntaraḥ ?  
 na dr̥ṣṭerdraṣṭāraṁpaśyeḥ, na śruteḥ śrotāraṁ  
 śṛṇuyāt, na matermantāraṁ manvīthāḥ,  
 na vijñātervijñātāraṁ vijānīyāḥ |  
 eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |  
 tato hoṣastascākrāyaṇa upararāma || 2 ||  
 iti caturtham brāhmaṇam ||

Usasta, the son of chakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct – the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yajnavalkya?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Usasta, the son of chakra, Kept silent. [ 3 – 4 – 2]

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः;  
 एकीभवति, न रसयतीत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति,  
 न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहुः;  
 एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;  
 तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुःशुद्धो वा, मूर्ध्नो वा,  
 अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;  
 प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति;  
 सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति ।  
 तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ; ekībhavati, na jighratītyāhuḥ;  
 ekībhavati, na rasayatītyāhuḥ; ekībhavati, na vadatītyāhuḥ;  
 ekībhavati, na śṛṇotītyāhuḥ; ekībhavati, na manuta ityāhuḥ;  
 ekībhavati, na sprśatītyāhuḥ; ekībhavati, na vijānātītyāhuḥ;  
 tasya haitasya hṛdayasyāgraṃ pradyotate;  
 tena pradyotenaiṣa ātmā niṣkrāmati—cakṣuṣṭo vā, mūrdhno  
 vā, anyebhyo vā śarīradeśebhyaḥ; tamutkrāmantaṃ  
 prāṇo'nūtkrāmati; prāṇamanūtkrāmantaṃ sarve prāṇā  
 anūtkrāmanti; savijñāno bhavati,  
 savijñānamevānvavakrāmati ।  
 tam vidyākarmaṇī samanvārabhete pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs,' either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [ 4 – 4 – 2 ]

- Tad Jala Rive... Akseranya – Avidya Gamiltya...
- Trina Jala Yuga Mantram.
- How caterpillar jumps from one leaf to another?
- Catches next leaf and then only leaves previous one.
- Jiva holds next body and then leaves. Jiva occupies 2 bodies at one time.

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः  
प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati  
samparishvaktah prasnanirupanabhyam

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chhandogya). [ 3 – 1 – 1 ]

- Shankara deals with this. It is not true, don't take literally.
- Bava Naya Anyatra Gamanam. Mentally going to another body.
- You are here physically, mind - Vasanas in Delhi - Stretching of mind takes place.
- End of class - Mentally switched off what after.

#### Gita 18<sup>th</sup> Chapter - Brahma Sutra :

- Similarly in fag end of life, start thinking – Next Prarabda gradually gets released.
- In Svapna start seeing next life like. 'Vasapadi of door' - See this life and next life.
- Experience mentally future possibilities.

#### Shankara :

- No simultaneous occupation of 2 bodies.

अनिष्टादिकारिणामपि च श्रुतम् ।

Anishtadikarinamapi cha srutam

The Sruti declares that the non-performers of sacrifices, etc., also (go to the world of moon).[ 3 – 2 – 12 ]

### General Introduction :

- Anishadhikarya Adhikaranam 10 Sutras – Verses 12 - 21

### a) Vishaya :

- Jiva Gathihi - Travel after death.

### b) Samshaya :

- Do all Jivas take route of Panchagni – 5 Paths?

### Purva Pakshi :

- Same route is taken by all Jivas - Heaven, cloud, earth, male, female.

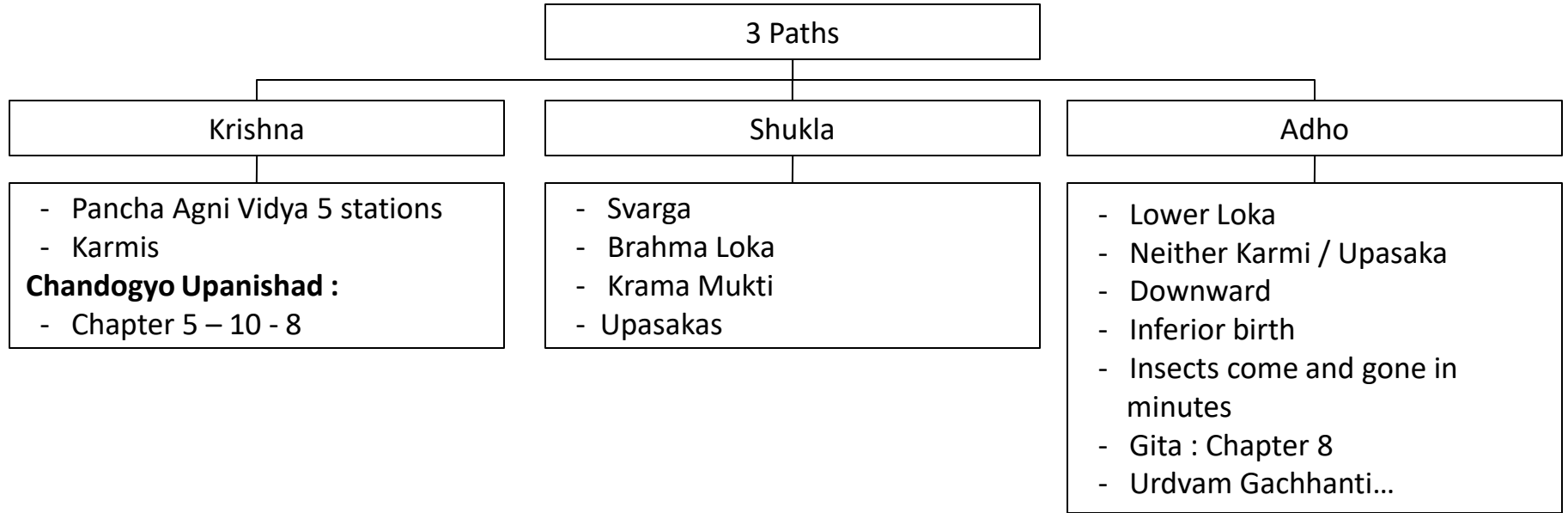
### Kaushitaki Upanishad :

स होवाच ये वैके चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते  
सर्वे गच्छन्ति तेषां प्राणैः पूर्वपक्ष  
आप्यायतेऽथापरपक्षे न प्रजनयत्येतद्वै स्वर्गस्य लोकस्य  
द्वारे यश्चन्द्रमास्तं यत्प्रत्याह तमतिसृजते य एनं  
प्रत्याह तमिह वृष्टिर्भूत्वा वर्षति स इह कीटो वा  
पतङ्गो वा शकुनिर्वा शार्दूलो वा सिंहो वा मत्स्यो वा  
परश्वा वा पुरुषो वान्यो वैतेषु स्थानेषु प्रत्याजायते  
यथाकर्म यथाविद्यं तमागतं पृच्छति कोऽसीति तं  
प्रतिब्रूयाद्विचक्षणादृतवो रेत आभृतं  
पञ्चदशात्प्रसूतात्पितृन्यावतस्तन्मा पुंसि कर्तव्येऽयध्वं  
पुंसा कर्त्रा मातरि मासिषिक्तः स जायमान उपजायमानो  
द्वादशत्रयोदश उपमासो द्वादशत्रयोदशेन पित्रा  
सन्तद्विदेहं प्रतिद्विदेहं तन्म ऋतवो मर्त्यव आरभध्वं  
तेन सत्येन तपसर्तुरस्म्यर्तवोऽस्मि कोऽसि त्वमस्मीति  
तमतिसृजते ॥ २॥

sa hovaca ye vaike casmallokatprayanti candramasameva te  
sarve gacchanti tesham pranaih purvapaksha  
apyayate'thaparapakshe na prajanayatyetaadvai svargasya lokasya  
dvaram yashcandramastam yatpratyaaha tamatisrijate ya enam  
pratyaaha tamiha vrishtirbhutva varshati sa iha kito va  
patango va shakunirva shardulo va simho va matsyo va  
parashva va purusho vanyo vaishesu sthaneshu pratyajayate  
yathakarmam yathavidyam tamagatam pricchati ko'siti tam  
pratibruyadvicakshanadritavo reta abhritam  
pancadashatprasutatpityavatastanma pumsi kartaryerayadhvam  
pumsa kartra matari masishiktah sa jayamana upajayamano  
dvadashatrayodasha upamaso dvadashatrayodashena pitra  
santadvideham pratitadvideham tanma ritavo martyava arabhadhvam  
tena satyena tapasarturasmyartavo'smi ko'si tvamasmiti tamatisrijate ॥२॥३

And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: [ Chapter 1 – Verse 2 ]

### Siddhantin :



### Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्रायसकृदावर्तीनि भूतानि भवन्ति  
जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ  
लोको न संपूर्यते तस्माज्ज-गुप्सेत तदेष श्लोकः ८

athaitayoh pathor na katarena ac na tanimani ksudrany  
asakrd avartini bhutani bhavanti jayasva bhriyasvety  
etat trtiyam+ sthanam tenasau loko  
na sampuryate tasmaj jagupseta tad esa slokah.



But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

**Gita :**

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।  
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

Those who are abiding in sattva go Upwards; the Rajasic as dwell in the middle; and the Tamasic as abiding in the function of the lowest Guna, go downwards. [ Chapter 14 – Verse 18 ]

**Vyasa Quotes :**

**Katho Upanishad :**

न सांपरायः प्रतिभाति बालम् प्रमाद्यन्तं वित्तमोहेन मूढम् ।  
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

na sāmparāyaḥ pratibhāti bālam pramādyantaṁ vittamohena mūḍham ।  
ayaṁ loko nāsti para iti mānī punaḥ punarvaśamāpadyate me ॥ 6 ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway. [ 1 – 2 – 6 ]

- Some do not believe in karma / Upasana, committed to money, entertainment.
- They come to me, says Yama - Place of suffering – Yama Loka Gamanam.

**Next Point :**

- For Manushyas - No rules of 5 stations are there. Could be 3 or 4 - We know through Puranas - 5 stations possibility not inevitability.

**Next point :**

- Pancha Agni not comprehensive teaching, only gives hint. Regarding Jiva’s travel.
- Why Upanishad does not talk of all possibilities?

## Aim of Panchagni :

- Not to teach what happens to Jiva after death.
- Jivas without Pitru karmas
- Accidents
- Veda does not want us to know life after death.

} Not Covered

## Why Panchagni Vidya?

### a) For Upasana :

- Useful for Chitta Shuddhi and Ekagrata.

### b) Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति  
जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ  
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- Develop Vairagyam towards Punar Janma.

## General Analysis – Sutra 12 :

### Purva Pakshi - Sutra :

- All Jivas go through 5 stages.
- Kaushitaki Vakyam - Papa Karmani - Inferior birth says route common to all Jivas, is essence of 1<sup>st</sup> sutra.

## **Word Analysis :**

### **a) Srutam :**

- Travel towards heaven mentioned in the Sruti.

### **b) Anishadikaranam Api Cha :**

- W.r.t. non Ritualists also.

## **Significance :**

### **a) Anishtadi Karinam :**

- Ishta Poortam - Veidica karma.

### **b) Aadhi – Etc :**

<b>Ishtam</b>	<b>Poortam</b>	<b>Dattam</b>	<b>Karina</b>
Vedic Ritual	Social Service	Charity	Performers

- Anishtadi Karinam – Non Ritualists.
- Who don't do rituals, Upasana, and do papa karmas no heavenward travel.

### **c) Apicha – Also :**

- Punya Karmis - Go to heaven, papa karmis – Go to heaven.

### **d) Srutam :**

- Kaushitaki Upanishad – Chapter 1 – Verse 2.

### Sutra 13 :

संयमने त्वनुभूयेतरेषामारोहावरोहौ  
तद्गतिदर्शनात् ।

**Samyamane tvanubhuyetaresham  
arohavarohau tadgatidarsanat**

But of others, (i.e., those who have not performed sacrifices, etc.) the ascent is to the abode of Yama and after having experienced (the results of their evil deeds) they come down to the earth; as such a course is declared by the Sruti. [ 3 – 1 – 13]

- Papi Narakam Gachhati.

### General Analysis :

Punya Karmis	Krishna Gathi	Adho Gathi
<ul style="list-style-type: none"><li>- Shukla Gathi</li><li>- Upasaka</li></ul>	<ul style="list-style-type: none"><li>- Karmis</li></ul>	<ul style="list-style-type: none"><li>- Papi's</li><li>- Go to Narakam</li></ul>

### 2 Other Groups :

- Paths not taken by Upasaka - Who has Shukla Gathi and Adho Gathi?

### Gita :

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।  
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ ८-२४ ॥

Fire, light, day-time, the bright fortnight, the six months of the northern solstice; following this path, men who know Brahman go to Brahman. [ Chapter 8 – Verse 24 ]

- Papa Karmis will not take Panchagni route.
- They go to Yama Loka.

Other Philosophies	Vedanta
Eternal Hell / Heaven	No Eternal heaven or Hell

- Samyamanam = Yama Loka

## Katho Upanishad :

न सांपरायः प्रतिभाति बालम् प्रमाद्यन्तं वित्तमोहेन मूढम् ।  
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

na sāṃparāyaḥ pratibhāti bālam pramādyantaṃ vittamohena mūḍham |  
ayaṃ loko nāsti para iti mānī punaḥ punarvaśamāpadyate me || 6 ||

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway. [ 1 – 2 – 6]

- Non Karmis, non Upasakas, come to material Cause says Yama Devata.
- In Surya Namaskar mantra, names of Naraka Lokas mentioned.

### Word Analysis:

#### a) Anubuya Tu :

- Have experienced papa karma Phalam, Sam Yamane, in Yama Loka, they descend, come down.

#### b) Aroha Avarohou :

- Departure and arrival paths different.

#### c) Tad Gathi Darshanat :

- Since Sruti reveals their travels towards Yama Loka.

### Significance :

#### a) Samyamane :

- Different Yama Lokas. Papams done because of arrogance of Jivas.
- Purpose of mentioning Yama Lokas is to reform seekers.
- Yam - To control, mellow, restrain.

#### b) Tu : Negates Purva Pakshi's view :

- All Jivas go to Svarga Loka. Here some go to Yama Loka.

### c) Anubuya :

- In that Loka exhaust, experience their papa Phalam by sufferings, then they descend.
- Te Avarohanti - Come down.

### d) Aroha Avarohou :



- Vilakshanou – Different path to go and come down.

### e) Proved by Tad Gathi Darshanat :

- Samyamna Yamaloka.

### Katho Upanishad :

- Chapter 1 – 2 – 6.

### Sutra 14 :

स्मरन्ति च ।

Smaranti cha

Description of the journey of persons doing evil deeds is continued in the Sutra. [ 3 – 1 – 14 ]

Sruti	Smrithi	Purana
13 <sup>th</sup> Sutra	14 <sup>th</sup> Sutra	15 <sup>th</sup> Sutra

## Word Analysis :

### a) Smranti Cha :

- Smritis also reveal this fact.
- Smranti = Idiom used - Rishis remember and write down.
- Manu / Parachara / Yajnavalkya.
- Smiritis declare - All Jivas don't go to Svarga but to Yamaloka because of papas.

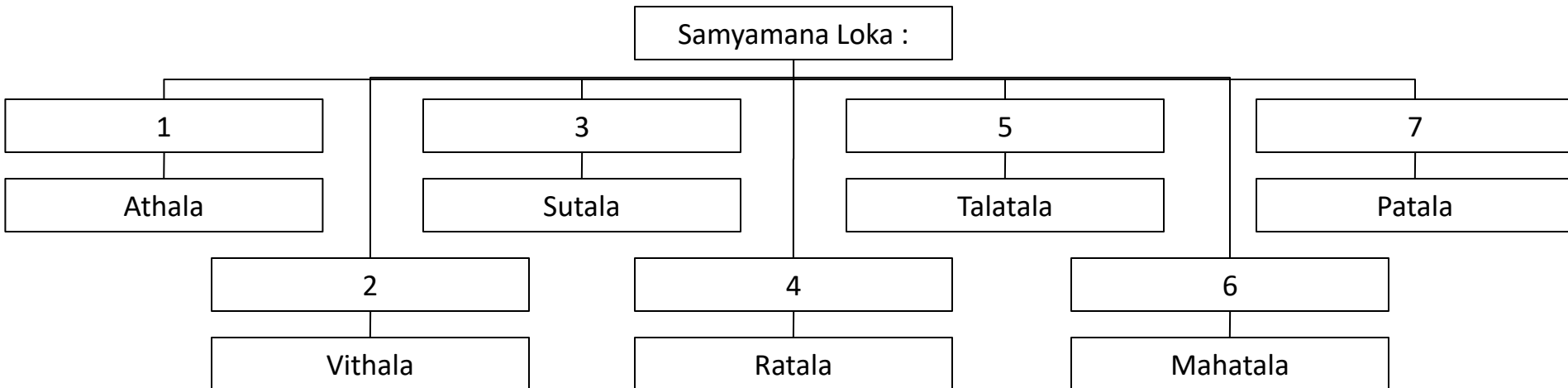
### Sutra 15 :

अपि च सप्त ।

Api cha sapta

Moreover there are seven (hells). [ 3 – 1 – 15 ]

- Puranas mention – 7 Pathala Lokas.



- Won't travel Upto Svarga.

## **Word Analysis :**

### **a) Apicha :**

- Moreover

### **b) Sapta :**

- 7 Lower Lokas Mentioned in Puranas.

## **Significance :**

### **a) Apicha :**

- Conjunction of Purana Pramana.

### **b) Sapta :**

- 7 Pathala Lokas.



### 3<sup>rd</sup> Adhikaranam :

- Anishtadhikarya Adhikaranam.

### Topic :

- Do all Jivas take Krishna Gathi ?

### Kaushitaki Upanishad :

- All Jivas go to Chandramasa Loka.

### 1<sup>st</sup> Sutra : Purva Pakshi Sutra :

### Answer :

- 13<sup>th</sup> Sutra onwards.

### Katho Upanishad :

न सांपरायः प्रतिभाति बालम् प्रमाद्यन्तं वित्तमोहेन मूढम् ।  
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The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway. [ 1 – 2 – 6]

### Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्राण्यसकृदावर्तीनि भूतानि भ-वन्ति  
जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ  
लोको न संपूर्यते तस्माज्ज-गुप्सेत तदेष श्लोकः ८

athaitayoh pathor na katarena ac na tanimani ksudrany  
asakrd avartini bhutani bhavanti jayasva bhriyasvety  
etat trtiyam+ sthanam tenasau loko  
na sampuryate tasmaj jagupseta tad esa slokah.

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

### Katho Upanishad – Chapter 1 – 2 – 6 :

- Anishtadhikarmis are materialists without dharma go to Yama Loka.

### Smriti :

- Mahabharata and Puranas.

Sruti	Smrithi	Purana
13 <sup>th</sup> Sutra	14 <sup>th</sup> Sutra	15 <sup>th</sup> Sutra

### Sutra 16 :

तत्रापि च तद्व्यापारादविरोधः ।

Tatrapī cha tadvyaparāt avirodhah

And on account of his (Yama's) control even there (in those hells) is no contradiction. [ 3 – 1 – 16 ]

- Answers incidental question based on sutra 15.
- Chitra Gupta Devata - Presides over lower Lokas. Functions under Yama Dharma Raja.
- Local minister gather power from Purva Mimamsa (Yama Dharma Raja ).
- Yama can remove local minister. Pathala indirectly presided over by Yama.

### Word Analysis :

### Tad Vyapara :

- Since Yama's influence is accepted, in those Lokas also no Avirodha, no contradiction.

**Significance :**

**a) Tatra:**

- In Sapta Lokas of sutra 15

**b) Apicha :**

- Also are indirectly controlled.

**c) Tad Vyapara :**

Tad	Vyapara
- Yama Devata	- Function, Act on jurisdiction, - Influence, power

- Hetau Panchami, ultimate control by Yama.
- Katho and Puranas are Pramanas.

**Sutra 17 :**

विद्याकर्मणोरिति तु प्रकृतत्वात् ।

Vidyakarmanoriti tu prakritatvat

But (the reference is to the two roads) of knowledge and work, those two being under discussion. [ 3 – 1 – 17 ]

**Doubt :**

- Based on 2<sup>nd</sup> Sruti.

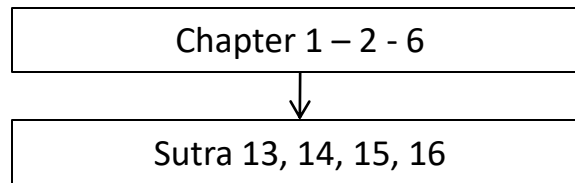
**Subject :**

- Re - Adharmic travel of Krishna Gathi.

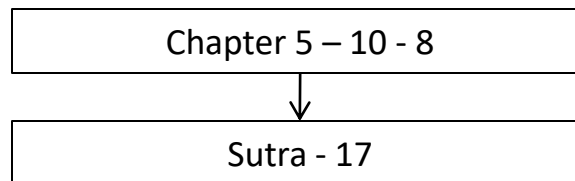
**Siddantin :**

- Adharmis go to lower Lokas only.

## Katho Upanishad :



## Chandogyo Upanishad :



## Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्राण्यसकृदावर्तीनि भूतानि भ-वन्ति  
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etat trtiyam+ sthanam tenasau loko  
na sampuryate tasmaj jagupseta tad esa slokah.

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

- Those who do not take these 2 paths go through 3<sup>rd</sup> path.
- Pronouns used.
- Siddhantin took that as Pramanam.

For Krishna	Sthukla	Adho Gathi
Return to Bu Loka Via Svarga Loka	Krama Mukti Via Brahma Loka	Instantly comeback, born

- See context (Prakaranam) giving meaning of pronouns, Sarva Nama Shabda.

Tat	Tvam	Asi
Sat	Chit	You are

- Prakaranavashat - Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्  
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं  
तस्मादसतः सञ्जायत १

Sad eva, saumya, idam agra asid ekam  
evadvitiam, tadd haika ahuh, asad evedam  
agra asid ekam evadvitiam, tasmad asatah saj jayata.

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that Non-existence, existence emerged. [ 6 – 2 – 1 ]

- Pronouns deciphered by context Prakaranam.

### Chandogyo Upanishad :

- 10<sup>th</sup> Khanda – Pronouns, Arichi - 1<sup>st</sup> Devata in Shukla Gathi, Archiradhi Gathi, Uttarebyaha, Saguna Upasakas with Sraddha, called Vidya here - ( Vidya - Also Brahman Jnanam)
- Then Kevala Karmis - Yagyena, Danena, Tapasena – Krishna Gathi.

Vidya Marga
Shukla Gathi Before Chapter 5 – 10 - 8

## Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति  
जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ  
लोको न संपूर्यते तस्माज्जगुप्सेत तदेष श्लोकः ८

athaitayoh pathor na katarena ac na tanimani ksudrany  
asakrd avartini bhutani bhavanti jayasva bhriyasvety  
etat trtiyam+ sthanam tenasau loko  
na sampuryate tasmaj jagupseta tad esa slokah.

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

- Instantaneous birth and Death.

### Word Analysis :

#### a) Yethayo :

- There are 2 paths of Upasaka and Karmis.

#### b) Prakrtatvat :

- Since they are topic of discussion.

### Significance :

#### a) Vida Karmano :

- Vidya Phala Buta Marga - Shukla Gathi.
- Karma Phala Buta Marga - Krishna Gathi.
- Etayo - Chapter 5 - 10 - 8 - Means of these two, Vidya Karmanaho.

#### b) Iti Artaha :

- This is meaning.

#### c) Prakrutatvat :

- That is Prakarana - By seeing previous portion.

न तृतीये तथोपलब्धेः ।

Na tritiye tathopalabdheh

Not in (the case of) a third place, as it is thus declared in the scriptures. [ 3 – 1 – 18]

**General Analysis :**

- In Adho Gathi - Tritaya Sthane, 5 stages not involved (Svarga, Megha, Bumi, Purusha, Nari).
- Involved in Manushya Janmas.

**What is proof ?**

- In Reproduction - Not similar.
- Father mother mating not involved.

**In Panchagni :**

- First convention in Svarga. As Shariram converted into soma.

**2<sup>nd</sup> Megha Agni :**

- Soma to Vrishti - (Rainy waters) Vrishti falls on earth.
- From pool of waters, mosquitoes come, called moisture born beings, Svedaja Jiva Pranis.
- Insects don't have 5 stages. Jala - Soma, Soma - Vrishti Jalam - Pranis - Insects born.
- No Vrishti - Annam - Beejam - Manushya conversions.
- Svedaja - Called Samshokajam by Vyasa.

**Next type of living beings : 3<sup>rd</sup> Stage Udbijam**

- Jala - Soma - Vrishti Jalam – Earth – Plants.
- Vrishti Jalam through earth brings out plant kingdom.
- No Vrishti – Annam but Vrishti – Vriksha conversion.

- Bhumin Udbijya Janami.
- Plant Jivas break open from earth (No 4<sup>th</sup> / 5<sup>th</sup> Stage).
- Amoeba becomes 2 - Each one Jiva without 5 stages - Multiplication by division.
- Seahorse male becomes pregnant - Gives birth without female.

#### **Plant :**

- Put branch on ground.
- Next plant born - Can't apply 5 stages for all living beings.
- Svedajan and Udbeejam born without 5 stages.

#### **a) Na Tritiye :**

- 5 Stages are not relevant w.r.t. 3<sup>rd</sup> Path.

#### **b) Tatha Upalabde :**

- Since that is known from Sruti.

#### **Significance :**

#### **a) Na :**

- 5 Stages not there. Svarga / Megha / Prithvi / Purusha / Nari in the 3<sup>rd</sup> Path – Adho Gathi.

#### **What is Pramanam?**

#### **b) Tata Upalabde :**

- That is seen in Shastra and Anubava.

#### **Shastra : Chandogyo Upanishad :**

- Chapter 5 – 10 – 8 – Jayasva – Mriyasva.
- Born – Gone – repeatedly no 5 Stages.

#### **Example :**

- Ishal during rains, Appear – Disappear like Mushroom



## Katho Upanishad :

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।  
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

anupaśya yathā pūrve pratipaśya tathāpare ।  
sasyamiva martyaḥ pacyate sasyamivājāyate punaḥ ॥ 6 ॥

“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the mortal, and like corn is born again.” [ 1 – 1 – 6 ]

- Like mushroom born and gone.

## Chandogyo Upanishad :

वेत्थ यथासौ लोको न संपूर्यतइति  
न भगव इति वेत्थ यथा पञ्चम्यामाहु-  
तावापः पुरुषवचसो भवन्तीति  
नैव भगव इति ३

vettha yathasau loko na sampuryata3 iti  
na bhagava iti vettha yatha pancamyam  
ahutav apah purusa-vacaso bhavantiti  
naiva bhagava iti.

[Pravahana asked,] ‘Do you know why the other world [ the world of the moon] is not filled with people?’ [‘Svetaketu replied,] ‘No, revered sir, I don’t know.’ ‘Do you know why after the fifth oblation water comes to be called “Purusa” [Man]?’ ‘No, sir, I don’t know.’ [ 5 - 3 - 3 ]

- Rudimentary body becomes full fledged body only in 5<sup>th</sup> stage.
- If rudimentary body has to become plant / Insect – 5 Stages not required.
- Previous Vakyas – Manushya Jivas. Hare lower Janmas.
- No contradiction.

## Significance :

### a) Na :

- Not

### b) Tiritiya Marga :

- In 3<sup>rd</sup> Path No - 5 stages.

### c) Tata Upalabde :

- Found in Upanishad Vakyas, Jayasya – Mriyasya iti.

## Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेण च न तानीमानि  
क्षुद्राण्यसकृदावर्तीनि भूतानि भ-वन्ति  
जायस्व म्रियस्वेत्येतत्तृतीयं स्थानं तेनासौ  
लोको न संपूर्यते तस्माज्ज-गुप्सेत तदेष श्लोकः ८

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na sampuryate tasmaj jagupseta tad esa slokah.

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: 'be born and die.' This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

## Sutra 19 :

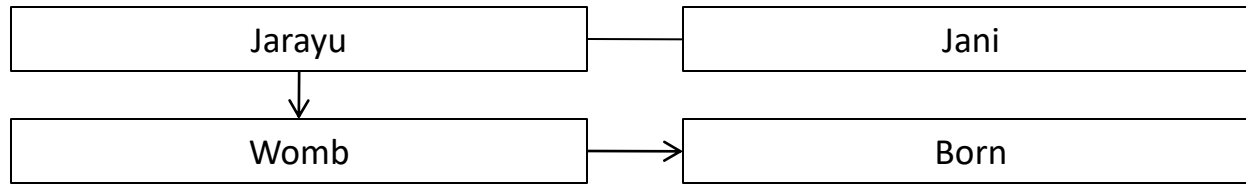
स्मर्यतेऽपि च लोके ।

Smaryate'pi cha loka

And (moreover the) Smritis have recorded also (that) in this world (there had been cases of birth without the course of five oblations). [ 3 – 1 – 19 ]

- Even in Human not all Jivas goes through 5 Stages.

- Svedaja and Udbijani - Don't require 5 stages.
- Manushya = Jarayu – Jani.



- Jarayujam - Womb born.

### **Exceptions in Mahabharata :**

#### **a) Drishtajumna :**

- Born out of Agni Homa Kunda.
- Drona - Defeated Draupada. Draupada wanted special son from Yaga Agni to kill Drona.
- Then Drishtajumna born.

#### **b) Draupadi :**

#### **c) Sita - Out of Bumi :**

### **Word Meaning :**

#### **a) Apicha :**

- Moreover.

#### **b) Loke :**

- Birth of some people without 5 stages.

#### **c) Smaryate :**

- Is known through Smriti.

**Significance :**

**a) Smaryate :**

- Smriti Pramane.

**Drishyate :**

- Mahabharata for Drishtajumna, Draupadi.
- Valmiki Ramayana - Sita
- In Saints, mahatmas lord enters Body directly in Womb of Mother, Birth of Jesus.

**b) Apicha :**

- Also seen.

**c) Exception W.r.t Svetajam and Utbijam :**

- Partial exception of 5 Stages in Jarayujam(human) Also.

**d) 5 Stages Talked in Chandogyo Upanishad :**

- 5 For Upasanartham and Vairagya Siddhantham.

Sutra 20 :

दर्शनाच्च ।

Darsanaccha

Also on account of observation. [ 3 – 1 – 20 ]

- This Adhikaranam - 10 Sutras.

**Main Idea :**

- 5 Stages of Panchagni Vidya not common for all Jivas.
- Only for Krishna Gathi Ritualists, not for Upasaka and Papa Karmis ( Anishtadhikarinas)

**Anishadhikaris :**

- Take inferior Janmas – Require 5 stages.

न तृतीये तथोपलब्धेः ।

Na tritiye tathopalabdheh

Not in (the case of) a third place, as it is thus declared in the scriptures. [ 3 – 1 – 18]

↑

- Sruti Vakyam.
- Adho Gathi is Tritiya Marga.
- Jayasva - Mriyasva – instantaneous birth - Death for insects, microbes.

स्मर्यतेऽपि च लोके ।

Smaryate'pi cha loka

And (moreover the) Smritis have recorded also (that) in this world (there had been cases of birth without the course of five oblations). [ 3 – 1 – 19 ]

- Smriti Drishtajumna – Draupadi.
- Sita = Plough - Sita Nimitta Janma, no 4 / 5 stages.
- Drishtajyumna – From Agnikunda.
- 5 Stages not compulsory. Anubava Pramanam.

**Sutra 20 :**

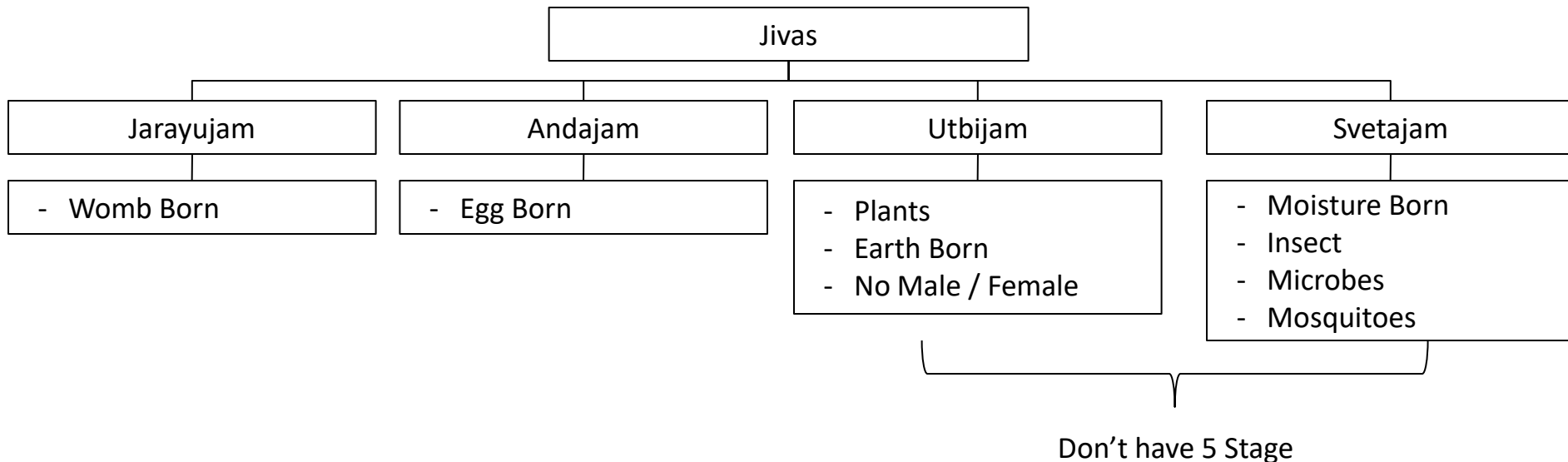
दर्शनाच्च ।

**Darsanaccha**

Also on account of observation. [ 3 – 1 – 20 ]

**General Analysis :**

- Pratyaksha Pramanena Darshanat.
- Sutra 18 - Jiva is of 4 types.
- Darshanat = Pratyaksha Pramanam, Upalabdihi = Sruti Pramanam.



- Amoeba - Multiplies by division.
- Svetajam and Utbijyam become, Pratyaksha Pramana to prove.
- 5 Stages not required for all Jivas.

### Word Meaning :

#### a) Darshanat cha :

- From observation also this is known - 5 stages not compulsory for all Jivas.

### Significance :

#### a) Darshanat :

- Seeing, observation - Pratyaksha Pramanat.
- Sutra 18 – Upalabdehe – Sruti Pramane.
- Sutra 18 + 20 can be interchanged, with Upalabdehe and Darshanat.

#### b) Cha :

- In addition to Sruti and Smriti, Anubava Pramanam.

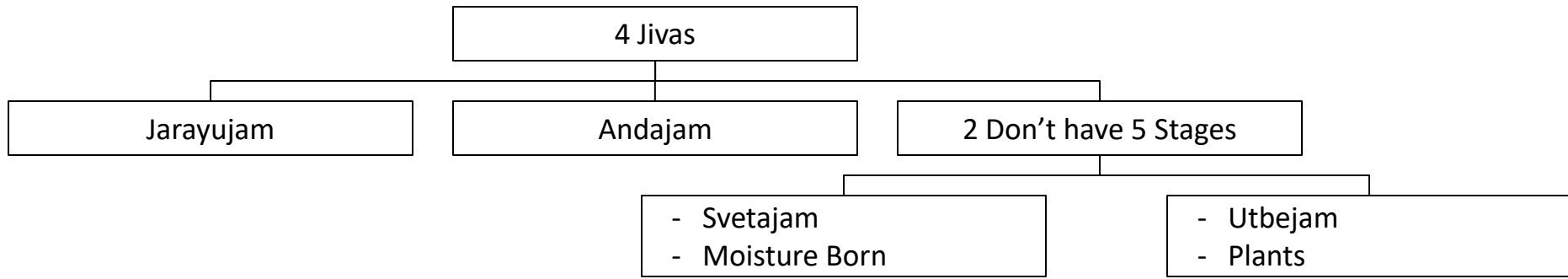
### Sutra 21 :

तृतीयशब्दावरोधः  
संशोकजस्य ।

Tritiyasabdavarodhah  
samsokajasya

The third term (i.e. plant life) includes that which springs from heat and moisture. [ 3 – 1 – 21]

- Vyasa solves incidental doubt. Prasanga Vashat Aagataha.



### Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च  
 पञ्चमहाभूतानि पृथिवी वायुराकाश आपो  
 ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।  
 बीजानीतराणि चेताराणि चाण्डजानि च  
 जारुजानि च स्वेदजानि चोद्भिज्जानि  
 चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि  
 च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं  
 प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca  
 panca mahabhutani prathivi vayur-akasa apo  
 jyotimsi tyetani-mani ca ksura-misraniva  
 bijani-tarani cetarani candajani ca  
 jarujani ca svedajani codbhijjani  
 ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri  
 ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam  
 prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- 4 Jivas = Mentioned.



## Chandogyo Upanishad :

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि  
भवन्त्याण्डजं जीवजमुद्भिजमिति १

Tesam khalvesam bhutanam trinyeva  
bijani bhavantyandajam jivajamudbhijamiti.

Living beings have their origin in three ways: From eggs, from parents, and from plants. [ 6 – 3 – 1 ]

- Only 3 types of Jivas.

Andajam	Jarayujam	Udbijam
(Eggs)	(Womb)	(Earth)

- 4<sup>th</sup> Svetajam (Moisture ) Not included.
- 4<sup>th</sup> is implied, you supply.

### Word Meaning :

#### a) Samshoka Jasya :

- Being born of moisture not occurring in Chandogyo Upanishad.

#### b) Tritiya Shabdava Rodaha :

- Is to be included in Udbijan - 3<sup>rd</sup> Expression.

### Significance :

#### a) Tritiya Shabda Ba Rodaha :

- 3<sup>rd</sup> Expression Udbijam.

#### b) Avarodaha = Inclusion in 3<sup>rd</sup> expression itself.

#### c) Samshokajam :

- Svedajam
- Moisture born being.

## Final Meaning :

- Utbijam including Svetajam.
- One word – 2 Arthas.
- 3<sup>rd</sup> Adhikaranam over.
- Anishtadhikari – Papa Karmis Gathis is established.

## 4<sup>th</sup> Adhikaranam - Sutra 22 :

तत्साभाव्यापत्तिरुपपत्तेः ।

Tatsabhavyapattirupapatteh

(The soul when coming down from the sphere of moon) attains similarity of nature with them, (i.e., with ether, air, etc.,) as this only is possible. [ 3 – 1 – 22 ]

- One sutra. Sabavya Patti Adhikaranam.
- After Svarga, Ritualists come back. Anushayavan Jivas with residual karmas come back.
- Ramaniya and Kapooya Charanaya, discussed earlier.
- Adhi - Deals with Ritualists – Krishna Gathi – Punya Karmis.
- Previous Adhikaranam - Papa Karmis, How Punya Karmis descend down is the topic here.

## Chandogya Upanishad :

तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं  
पुनर्निवर्तन्ते यथेतमाकाशमाका-  
शाद्वायुं वायुर्भूत्वा धूमो भवति  
धूमो भूत्वाभ्रं भवति ५

Tasminyavatsampatamusitvathaitamevadhvanam  
punarnivartante yathetamakasadadvayum  
vayurbhutva dhumo bhavati  
dhumo bhutvabhram bhavati.

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes Mist. [ 5 – 10 – 5 ]

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा  
प्रवर्षति त इह व्रीहियवा ओषधिवन-  
स्पतयस्तिलमाषा इति जायन्तेऽतो वै  
खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः  
सिञ्चति तद्भूय एव भवति ६

Abhram bhutva meghe bhavati meghe  
bhutva pravarsati ta iha vrihiyava  
osadhivanaspatayamasa iti jayante'to  
vai khalu durnisprapataram yo yo  
hyannamatti yo retah sincati tadbhuya eva bhavati.

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [ 5 – 10 – 6 ]

- By which route they go up, they come back same route.

### Stages :

- 1 Akasha, 2 Vayu, 3 Dhuma - haze - Mist, Ab – Brahma - Rain bearing clouds.
- Megha - Rain bearing clouds, 4 Megha Buta - Showering clouds, 5 Earth, 6 Plants, 7 Father, mother, body.
- Upanishad does mischief. Jiva with rudimentary body - Becomes Akasha – Vayu – Dhuma.
- How you come to Astika Samaj and become Astika Samajam.

How Nivartante	Is Butva
Arrival	Becoming

- Does it come to Vayu or becomes Vayu / Akasha / Megha.
- Appears, resembles them, because of subtlety.
- Sabavyam = Sarupyam - Appearance = Resemblance.

- Akasha Tulyaha Bavati
  - Vayu Tulyaha Bavati
  - Megha Tulyaha Bavati
  - Jalam Tulyaha Bavati
  - Tat Tat Tulyaha Bavati
- } Siddantin

**Upapattehe :**

- That alone is logical.

**Shankara :**

- Jiva can't become Akasha.

**Reasons :**

- a) No further stages will be possible, Akasha eternal in Srishti.
- b) One thing can't become another, X - Can't become Y.
- c) One should give up its properties, and take up others property.

**d) Next question :**

- Gives up incidental or intrinsic property.
- By giving up incidental property, object does not become other.

**Example :**

- Man loses hair, he is not another person, then does not need to return loan.
- Fat becomes lean, short – Tall.
- No change of substance.
- By giving up intrinsic property, thing can become another.
- Giving up of intrinsic does not exist - by definition.
- Fire – Hot / Water – Cold.
- If it gives up, substance will disappear - Matter not created, destroyed.

**e) Chetanam can't become Achetanam :**

- Chetanam Jiva - Can't become Achetana, Akasha, Vayu...
- It is Akashavatu - Appears as Akasha.

## Word Analysis :

### a) Tat Savabhavya Pattihi :

- Jivas assumption of taking various, forms similar to them is implied in the Sruti.

### b) Upapatte :

- Since that is illogical.

## Significance :

### a) Tat Sarvabya Pattihi :

Tatu	Sabhavyam
<ul style="list-style-type: none"><li>- Various stages</li><li>- Akasha, Vayu, Dhuma, Abra, Megha</li></ul>	<ul style="list-style-type: none"><li>- Resemblance</li><li>- Bavya = Rupa</li><li>- Samana Bavaha</li><li>- Sa Rupasya Bavaha</li></ul>

- Jiva has resemblance to Akasha, Vayu in the sense of subtlety.
- Aaptihi = Transformation, assumption Akasha Svarupa Apattihi.
- Upanishad uses Butva, says becomes Vayu.
- Compromise ok – To solve problem of illogicality.
- Chetana Jiva becoming Achetana Akasha illogical.
- Becomes similar to Akasha in subtlety.
- Upapattehe - Logic / Reason - Because it is reasonable interpretation.
- Literal interpretation unreasonable, Figurative interpretation reasonable.
- Tat Sabhavya Patti Adhikaranam Over.

# नातिचिरेण विशेषात् ।

# Natichirena viseshat

(The soul passes through the stages of its descent) in a not very long time; on account of the special statement. [ 3 – 1 – 23]

- 1 Sutra Adhikaranam.

## General Introduction :

- Nathi Chiradhi Karanam.

## Question :

- Regarding curiosity. Based on Chandogyo Upanishad :

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dhumo bhutvabhram bhavati.

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes Mist. [ 5 – 10 – 5 ]

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा  
प्रवर्षति त इह व्रीहियवा ओषधिवन-  
स्पतयस्तिलमाषा इति जायन्तेऽतो वै  
खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः  
सिञ्चति तद्भूय एव भवति ६

Abhram bhutva meghe bhavati meghe  
bhutva pravarsati ta iha vrihiyava  
osadhivanaspatayastilamasa iti jayante'to  
vai khalu durnisprapataram yo yo  
hyannamatti yo retah sincati tadbhuya eva bhavati.

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [ 5 – 10 – 6 ]

- Jiva comes to Akasha... Resembles Akasha
- Vayu - Comes down through waters.
- Plant - Barley, rice, Oshadi, tree...

#### Question :

- How long in each stage - Short - long - indefinite?

#### Purva Pakshi :

- Unpredictable

#### Siddantin :

- There is some unpredictability, Upto Rains - Upanishad does not mention time.

#### Upanishad says :

- To come out of water, plant, father, mother is difficult.

#### Implication :

- Previous stages quickly, Vayu, Megha... Athivaivathu.

#### Duru Nishprapataram :

- Difficult to emerge out, pass through later stages.
- By implication - Take previous one as “ Nachitirena” for short time is essence of sutra.

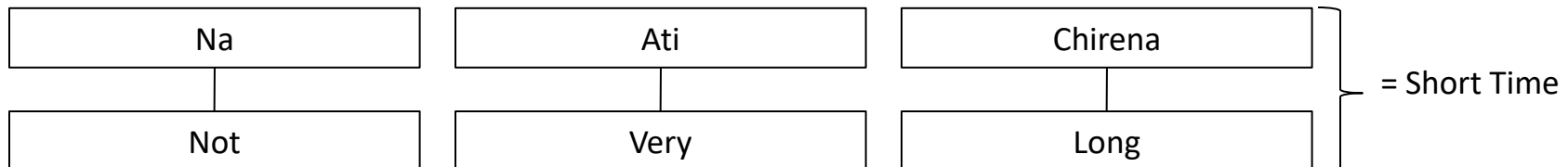
#### Word Analysis :

a) Jiva crosses initial stages within short time.

#### b) Viseshat :

- This is understood from specific expression found in Sruti.

#### Significance :



**c) Dur / Nish Prapta / Taram :**



Emergence, passing through(Very difficult passage)

- Dukhena Nish Prapataha.
- Sthanam = More difficult to pass through stages after rainy waters when Jiva Comes down.
- It can get into plant only if Rain falls on earth.
- If Rain falls on ocean ( $3/4^{\text{th}}$  ) land -  $1/4$ .
- Jiva should not fall in Gobi desert / Saudi Arabia.
- He should become eatable plant not Kanjori – itching plant.
- Should be in Vendekkai and enter man / Women.



**Nati Chira - Aadhi :**

- Jiva passes through Akasha, Vayu, Megha, rainy water, Vrishti very fast.
- Later to be born as human being, Relatively more difficult.
- Enter earth, appropriate eatable plant, reach human, male, able to produce Beejam, not eaten by female!
- 3 Ashrama males no birth, Grihastha alone.
- Go to conceiving female.

**Vivekachudamani :**

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता  
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।  
आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः  
मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते ॥ 2 ॥

jantūnāṃ nara janma durlabhamataḥ puṃstvaṃ tato vipratā  
tasmādvaidikadharmamārgaparatā vidvattvamasmatparam |  
ātmānātmavivecanaṃ svanubhavo brahmātmanā saṁsthitih  
muktirno śatajanmakotiṣukṛtaiḥ puṇyairvinā labhyate || 2 ||

For all living creatures, a human birth is indeed rare; much more difficult it is to attain full manhood; rarer than this is a Sattvic attitude in life. Even after gaining all these rare chances, to have steadfastness on the spiritual path as explained in Vedic literature is yet rarer; much more so to have a correct understanding of the deep import of the scriptures. Discrimination between the Real and the unreal, a personal realization of spiritual Glory and ultimately to get fully established in the living consciousness that the Self in me is the Self in all---these come only later on, and culminate in one's liberation. This kind of a perfect liberation cannot be obtained without the meritorious deeds of many millions of well-lived lives. [ Verse 2 ]

- Durnisrapataram used in Chandogya Upanishad :

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा  
प्रवर्षति त इह व्रीहियवा ओषधिवन-  
स्पतयस्तिलमाषा इति जायन्तेऽतो वै  
खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः  
सिञ्चति तद्भूय एव भवति ६

Abhram bhutva meghe bhavati meghe  
bhutva pravarsati ta iha vrihiyava  
osadhivanaspatayastilamasa iti jayante'to  
vai khalu durnisrapataram yo yo  
hyannamatti yo retah sincati tadbhuya eva bhavati.

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [ 5 – 10 – 6 ]

**Sutra 24 :**

**अन्याधिष्ठितेषु पूर्ववदभिलापात् ।**

**Anyadhishtitheshu purvavadabhilapat**

(The descending soul enters) into (plants) animated other (souls), as in the previous cases, on account of scriptural declaration. [ 3 – 1 – 24 ]

- 6<sup>th</sup> Adhikaranam – 4 Sutras, Anyadhisthitadhikaranam.

**Siddantin :**

- In Panchagni Vidya, Ritualists go to Svarga and return through Megha, Bumi, Annam, Purusha, Stree.
- Through food enters male as 4<sup>th</sup> stage to become human race.
- One Jiva within, identified plant body (Host) and another external travelling Jiva (Guest).

Original Jiva (Host Jiva)	Guest Jiva
<ul style="list-style-type: none"> <li>- Enjoys Sukha Dukha with identification, Abhimana because of Karma</li> <li>- Plant, male, female have original Jivas.</li> <li>- Sharira Abhimani Jiva</li> </ul>	<ul style="list-style-type: none"> <li>- Vendekkai Jiva</li> <li>- After 10 months guest Jiva comes out</li> <li>- Not connected to Vendekkai, Male, female bodies by Karma</li> <li>- No Abhimana with other bodies except his own Rudimentary Body</li> <li>- Sharira Antargatah Jiva</li> </ul>

- If 2 Jivas, karma complications come. If injury, wound in body of Father, mother, pain goes to host Jiva.
- Not guest Jiva – Says Shastra.
- Guest Jiva has no pain in guest house. No Sukha / Dukha for Sharira Antargatah Jiva.

- Starts experiencing Sukham Dukham when body matures.
- Only through mature body which comes at end of 5<sup>th</sup> stage, Jiva starts experiencing Sukham / Dukham, not in mother's, father's body.
- Extend this to free body - 3<sup>rd</sup> Stage. Came to Vrishti, to earth to plant kingdom.

#### **In plant - 2 Jivas :**

- Vriksha Abhimani Jiva.
- Some original Jiva in plants.
- Panchagni Vidya - Talking about Antargatah Jiva not Abhimani Jiva.
- Antargatah Jiva occupies plant temporarily.
- Has human rudimentary human body – Jala – Soma - Vrishti Shariram.
- Goes to male – Female.

#### **Siddantin :**

- Jiva occupying tree during 3<sup>rd</sup> stage of Panchagni Vidya is Antargatah Jiva – Not Abhimani Jiva.
- Sukham - Dukham of plant body does not affect Antargatah travelling Jiva.
- Hitch taking Jiva - Piggy back Jiva.

#### **Purva Pakshi :**

- Travelling Jiva is Abhimani.
- Shastra not Clear, seems to say Abhimani Jiva.

#### **What Upanishad statement contributes to this confusion ?**

#### **Chandogya Upanishad :**

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा  
प्रवर्षति त इह व्रीहियवा ओषधिवन-  
स्पतयस्तिलमाषा इति जायन्तेऽतो वै  
खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः  
सिञ्चति तद्भूय एव भवति ६

Abhram bhutva megho bhavati megho  
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vai khalu durnisprapataram yo yo  
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Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [ 5 – 10 – 6 ]

**Verb :**

- Jayante confusing.

**3<sup>rd</sup> Stage : Should say :**

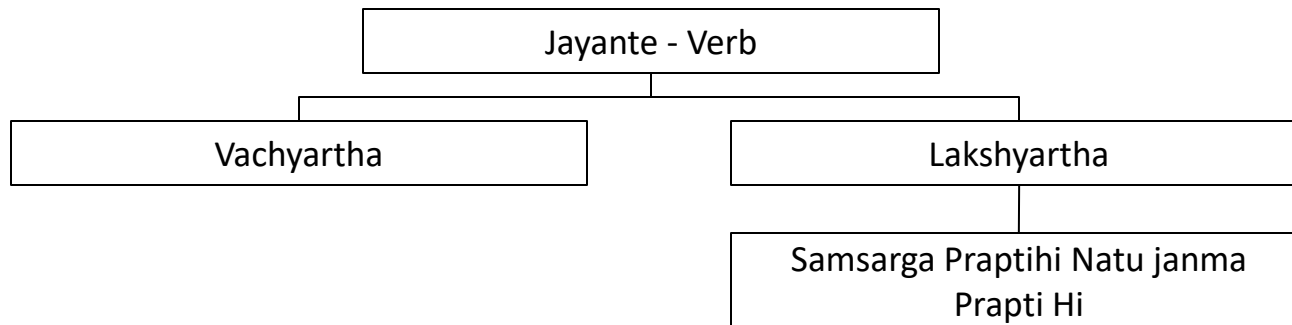
- Jiva from earth comes in contact with plant as Antargatah, guest Jiva in its journey to become human being.

**Upanishad says :**

- Jiva is born as plants and trees, if birth as plants and trees, there won't be Panchagni itself.
- After heaven, Cloud, earth. Jiva born as a plant - Cleared.

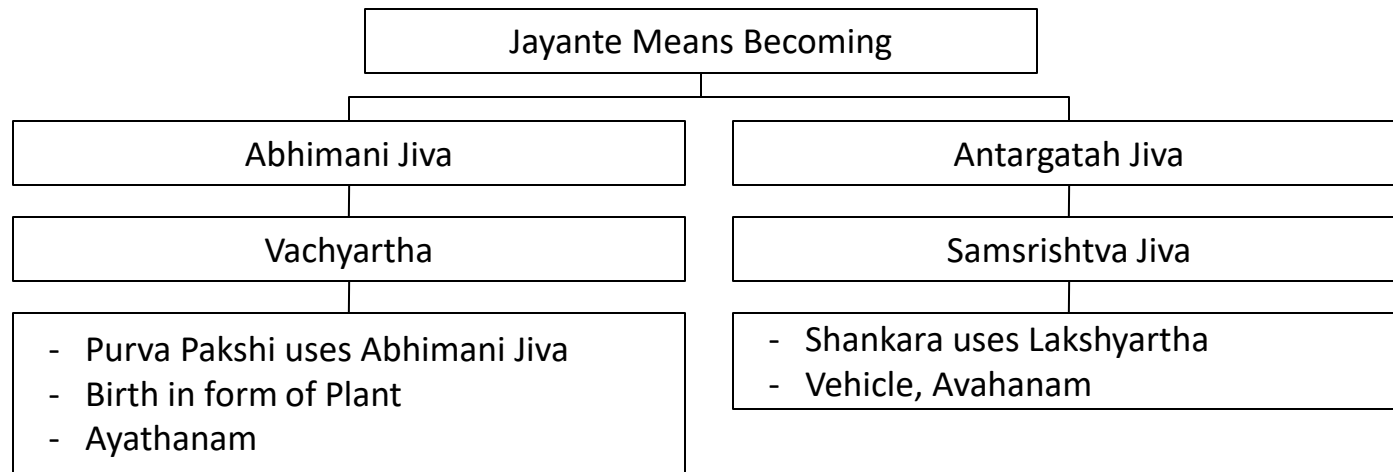
**3 Stages :**

- Is going to be born Human latter.
- Only travels through plant, without identifying with plant, without going through Sukham – Dukham of Plant.
- Jiva comes to 4<sup>th</sup> and 5<sup>th</sup> Stage.
- After 5<sup>th</sup> stage, verb Jayante must be used.
- Samsargam Praptuvanti, temporary residence in plant, without suffering pain and pleasure.



- Janma after 5<sup>th</sup> stage.

## Doubt :



## Tattwaboddha :

- Ayathanam - Born and Suffers, Sukha - Dukha of plants.

## By Logic :

- Verb Jayante = Primary meaning of Abhimani Jiva only - Janma Prapti.
- Nutana Sharira Abhimani Prapti = Mukhya Artha of Jayante.
- In between Mukhya, Gauna Artha, what is stronger? Prabalam? Primary.

## Another logic :

- 5 Stages Jivas – Ritualists - go through Svarga, Megha, Vrishti, Annam, Prithvi.
- Gone to Svarga by Krishna Gathi, because of rituals done, Upasana gives Shukla Gathi.
- Vedanti ritual has Pashu Himsa - Because of mix of Papam.
- Goes to Svarga - Has human birth becomes plants, because of Pashu Himsa.
- Jayante is actual birth as plant, suffers - Comes to male and female... then human form.

## Primary Meaning :

- Abhimani Jiva.
- In 2<sup>nd</sup> Approach - Done Vedic ritual with Papam.

### 3<sup>rd</sup> Stage :

- Suffers as plant... Natural growth.

### Siddantin :

- No birth as plant - Jiva comes through Panchagni Vidya - Only travels through plant, body not born in plant.
- Without going through pain and pleasure, Bhoga of plant, male, female, body.
- Jiva is without Bhoga in 5 stages, Bhoga starts with our Bhoga Shariram.
- General analysis of Adhikaranam over.

### 1<sup>st</sup> Sutra :

- Jiva comes to plant not as, some Abhimani Jiva but in which there is already Abhimani Jiva.
- Host exists, Jiva only guest, Jayante = Becoming Abhimani.

### Vyasa :

- Takes secondary meaning in previous cases.

### 22<sup>nd</sup> Sutra :

- Sabhavya Adhikaranam recollect here.

### Upanishad Said :

- Jiva becomes Vayu, cloud – Conclusion : Don't take literal meaning.

### Why ?

Jiva – Chetanam	Vayu – Achetana
Sabhavya, Sarupa Apattihi	Can't become human

- Similar in subtlety, Rejected primary meaning of Butva.
- Does not fit. Here also take indirect meaning.

**a) Poorna Vatu :**

- As in the case of previous stages.

तत्साभाव्यापत्तिरुपपत्तेः ।

Tatsabhavyapattirupapatteh

(The soul when coming down from the sphere of moon) attains similarity of nature with them, (i.e., with ether, air, etc.,) as this only is possible. [ 3 – 1 – 22 ]

**b) Anyan Dishtiteshu :**

- Jiva gets association with plant bodies which are presided over by other host Jivas.

**c) Abilapat :**

- This is known through statements

**d) Anya Dhishtiti Teshu :**

- Jiva enters Vriksha which has already been identified with some other Jiva.
- Owner occupant and host Jiva already in plant. Into that plant Jiva goes, Pravishanti.
- It does not identify with the body, no Sukham, Dukham.

**e) Poorvavatu :**

- As in case of previous stages where we did not take primary meaning.
- In Vayu Bava (sutra 22) Not becoming Vayu, Megha, but Megha Samsarga.
- Not birth as tree but travel through tree.

**f) Abilapa :**

- Come to know from Sruti – Chandogyo Upanishad : Chapter 5 – 10 – 5 + 6.
- Vayur Butva – Jiva becomes smoke not smoky - Gets associated with atmosphere in subtle form - Not becomes smoky.

### Shankara's supporting Argument :

- Assume – After 3<sup>rd</sup> stage - Jiva becomes plant Abhimani Jiva, not Antargatah Jiva.

### 4<sup>th</sup> Stage :

- Has to come to male body.

### Question :

- Can Abhimani Jiva ever enter male body?
- Jiva would have quit. Vendekkai being fried.
- Antargatah Jiva will not quit, It does not have Sukha – Dukha Bhoga.
- Abhimani Jiva will quit. For Abhimani Jiva 5 stages not possible.

### Sutra 25 :

अशुद्धमिति चेन्न शब्दात् ।

Asuddhamiti chet na sabdat

If it be said that (sacrificial work is) unholy, (we say) not so, on account of scriptural authority. [ 3 – 1 – 25 ]

### Vyasa Answers - Purva Pakshi :

- ' Jiva becomes Abhimani '

### Purva Pakshi lad said :

- Himsa involved, Ashuddha karma.

### Question :

- Pashu Himsa in Vedic Ritual, is it papa karma or not? Incidental topic.

### Vyasa :

- Not Papam if based on Vedic Vidhi...
- Veda Vihita Himsa Papeya Na bavati, Government Vihita Himsa Papeya Nabavati.



Sutra 25 :

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If it be said that (sacrificial work is) unholy, (we say) not so, on account of scriptural authority. [ 3 – 1 – 25 ]

**Krishna Gathi :**

- Ritualists travel to Svarga and return by Panchagni Vidya - 5 stages.
- 3<sup>rd</sup> stage - Plant kingdom.
- In plant – Abhimani Jiva or not?
- Antargati Jiva goes through plant without becoming Abhimani of plant.

**Purva Pakshi :**

- Jiva goes through pain and pleasure, Has Punyam through Vaidica karma.
- Incurred Papam - Pashu Himsa - Hence temporary suffering in plant life.

**Vyasa :**

- Plant experiencing Sukham Dukham different than travelling Jiva.

**Incidental Topic :**

- Animal sacrifice - Is it proper – Improper?

**a) 25<sup>th</sup> Sutra :**

- Not papa karma – Not Ashuddha karma is traditional view.

**b) Extreme view :**

- Highly critical of animal sacrifice - Criticise Vedas, Brahmins, Vedic priests - Abominable, barbaric, uncivilised practice.

## Story of Buddha :

- Most compassionate.
- Told Sacrificer ' If goal is to go to heaven - Sacrifice your father or me '
- These people don't talk about, slaughter houses but only criticise Vedic ritual.

## c) Moderate view :

- Animal sacrifice wrong.
- Don't criticise Vedas and reject Vedas.
- Reject animal sacrifice not Vedas, Swami Vivekananda.

## d) Veda :

- Teaching of Lord, some relevant in past not now. Karmas not wrong. Time wrong.

## e) Veda never talks of animal sacrifice :

- Wrong interpretation.
- No animal offering.
- Animal images out of dough(Mavu)

Pishta	Pashu
<ul style="list-style-type: none"><li>- Mavu</li><li>- Dough</li></ul>	<ul style="list-style-type: none"><li>- Animal</li></ul>

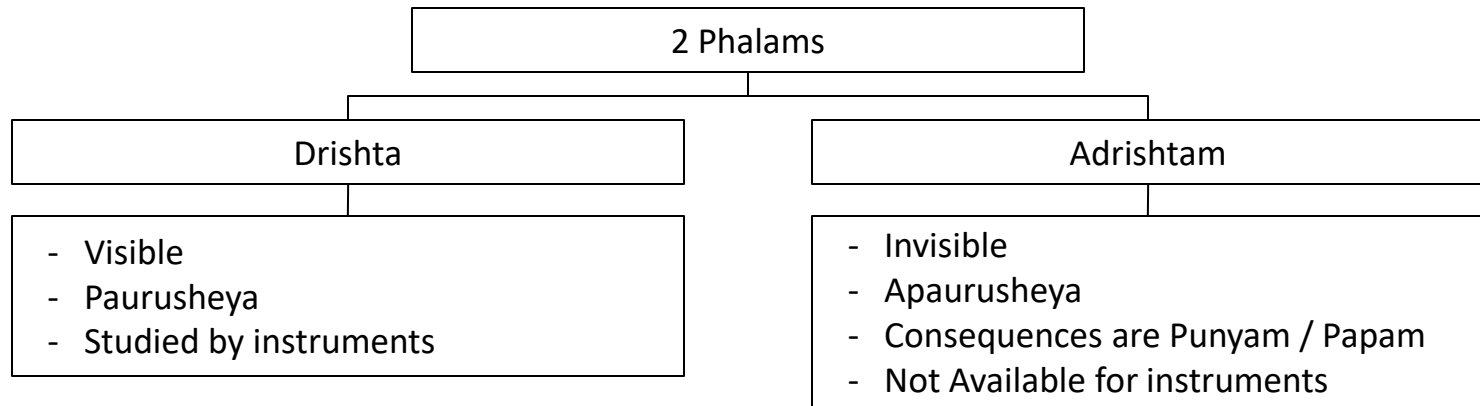
- Symbolically sacrifice animal.
- Sacrifice animal instinct. Animal man – Man – Man, God – Man.
- Arya Samaj is this group, Vyasa's view is in this sutra.

## Shankara :

- When you judge karma as proper - Improper, what should be the norm?
- In context of Vedic scriptures karmas have 2 Phalams. This is an Axiom accepted by Vedic students.

### Example :

- Accept 3 umpires in cricket. No game without 3 umpires.
- Similarly, no karma without 2 Phalams.



- Jaimini's Purva Mimamsa sutras in the beginning discuss this.
- We accept and it is called Sraddha and makes us Astika, Veidika.

#### a) Karma produces Adrishta Phalam :

#### b) Adrishta Phalam can't be studied by instruments :

#### c) Adrishta known by Apaurusheya Pramanam called Veda :

- Shankara assumes propriety of action, takes Adrishta as equally important. Interested in spiritual, internal, invisible growth.
- Norm of judgement – Punya – Papam.
- Adrishta Phalam criterion.

#### d) What is Punyam?

- Yatu Veda Vihitam, Tatu Punya Janakam.
- Permitted by Vedas.

#### e) What is Papam?

- Prohibited by Vedas, Papa Janakam.

- Before debating find out what is our norm first?
- Keep Drishta, Adrishta Phalam.

### Example :

- Shivaji - Tamlilan or Maharashtrian?
- Debate for 7 days - First know which Shivaji? Rama Bakta or actor.
- Pashu Himsa - Right or wrong? do you believe in Adrishta?
- If no belief in Vedas, norms different.
- Drishta Drishtya is Shuddham not Ashuddham.
- Ahimsa Vritam in Shastram? Right or wrong?

### Shankara :

Ahimsa is

- Samanya Dharma

#### Example :

- No Lathi charge
  - No Hurting
  - 3Times Ahimsa Mentioned in Gita
- Called Utsargaha

- Vishesha Dharma
- Overtakes Samanya Dharma in some special occasions

#### Example :

- Lathi Charge Accepted
- Hurt by doctor accepted
- Kill for Dharma goes to Svarga called Apavada

- Himsa – Ahimsa depends on Samanya or Vishesha.

### Word Analysis :

#### a) Ashuddham :

- Is impure

#### b) Siddanti – Itichet :

- if this is your view, it is not correct.

### **c) Shabdat :**

- Because it is prescribed by Veda Pramanam.

### **Significance :**

#### **a) Ashuddha - Impure, improper :**

- Purva Pakshi - Take it as papa Janakam as per Samanya Ahimsa value.

#### **b) Itichet – NA :**

- If this is your view, not acceptable because – Shabdat.

#### **c) Shabda Vihitatvat :**

- Veda presents it as exceptional to original law.
- Ultimately no action - Good or bad.

### **Sometimes :**

- Asatyam = Dharma, Punya Janakam.
- Himsa = Dharma, Punya Janakam.
- Dharma Relative - Not black and white, not excuse for abuse, Yateshtacharaha...
- Initially accept dharma as black and White - Not grey.
- Later take it as grey, Subjectivity, discrimination, analysis will be involved.
- Protect kith and kin = Samanya Dharma.
- Now, kill in battlefield - For Dharma, Vishesha local karma now.
- Dharma Sakatam = Grey area. Use discrimination if mature.
- Generally not mature, when it comes to our action, we go by our Raga – Dvesha.
- Go to person who has assimilated, follows dharma, not beneficiary of dharma.
- No Absolute Dharma / Adharma, Himsa / Ahimsa, Punyam / Papam.

# रेतस्सिग्योगोऽथ ।

# Retah sigyogo'tha

Then (the soul gets) connected with him who performs the act of generation. [ 3 – 1 – 26 ]

## Subject :

- Descending Jiva in 5 stages - Passing through plants, becomes Antargatah Jiva (Not Abhimani Jiva).
- Owner of body is host Jiva, experiences pain and pleasure.
- Anthar Gatha Jiva – Occupies body, travels through body of Plant.

## Chandogyo Upanishad :

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प्रवर्षति त इह व्रीहियवा ओषधिवन-  
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Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [ 5 – 10 – 6 ]

- Plant consumed by human. Jiva becomes Manushya because of Karma.
- Jiva has to enter Grihasta, male Shariram called Rethasic.

Retaha	Sinchati
<ul style="list-style-type: none"> <li>- Manushya Beejam</li> <li>- Jiva is Beejam Rupam in Male Body</li> </ul>	<ul style="list-style-type: none"> <li>- Transferring</li> </ul>

- Jiva through food enters Rethasic.

## **Upanishad :**

- Jiva becomes Retasic, 'Tat Buya Eva Bavati'
- Buya – Crucial Word. Can Jiva of Plant body become, adult human being Rethasic?
- Don't take Mukhya Artha. Take Figurative Meaning. It gets association with Adult male.
- Becoming not Janma Prapti, Becoming is Samsarga (Association) Prapti.
- Jiva in Plant Body gets association with Male Body.
- Jiva Can't become adult male straightaway.
- If you take figurative meaning in this context, have to take in context of plant Kingdom also.
- Controversy with respect to plant Kingdom.
- W.r.t. Adult male only Samsarga Prapti not Janma Prapti.
- Jiva gets Vayu, Megha, Vriksha, Male, Female Samsarga... Finally Janma Prapti.
- In Between no Janma at all is Vyasa's Argument.

## **Significance :**

### **a) Ata :**

- Retasic Yogaha Jiva gets association with Adult male.
- Thereafter, passes through plant body as Guest Jiva.

### **b) Retasic Yogaha – Retaha Sinchati :**

- Adult male human being. Productive nature adult human being.
- Yogaha = Samsarga Prapti, not Janma Prapti.
- Jiva gets Sambanda with male body. Suffering of male body it will not undergo.
- Jiva only occupies the body, no pleasure / Pain.
- Tad Buya - Not tad Janma but tad yoga.
- Yoga = Samsarga – Antaha Vartamanatvam not Abimanatvam.

**योनेश्शरीरम् ।**

**Yoneh sariram**

From the womb a (new) body (springs). [ 3 – 1 – 27 ]

- Rethasic yoga = Compound word.
- Retha Sitch – Yonesia Shariram. Jiva becomes guest of male body. No Sukham, Dukham at all.
- Garbadi kale - Jiva transferred to female body.
- In female also, he is Antargatha Jiva - Not Abhimani Jiva.
- After 10 months of Garba Vasa, it takes its own body.
- Jiva has rudimentary body - Different from original male / female.
- Body as per Punya papa – Then Sukha Dukha Bhoga starts.
- Punya - Papa karmas also for transit body. Bhoga begins after 5<sup>th</sup> stage, Ramaniya and Kapoocha Charana

**Chandogyo Upanishad :**

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते  
रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं  
वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य  
इह कपूयचरणा अभ्याशो ह यत्ते  
कपूयां योनिमापद्येरञ्श्वयोनिं वा  
सूकरयोनिं वा चण्डालयोनिं वा ७

Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam  
Yonimapadyeranbrahmanayonim va ksatriyayonim  
Va vaisyayonim vatha ya iha kapuyacarana abhyaso  
Ha yatte kapuyam yonimapadyeransvayonim va  
Sukarayonim Va candalayonim va. II 7 II

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a Brahmin, a Kshatriya, or a Vaisya. But those who did bad work in this world [ in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [ 5 – 10 – 7]

- From this stage Janma starts.



## **Word Analysis :**

### **a) Yone :**

- From womb of mother, Panchagni Vidya discusses Manushya Srishti.
- From womb Shariram emerges, Abhivyajyate.
- Svarga – Megha – Annam – Purusha – Nari.
- Emergence of physical body, received at Purva Janma Marana kale...
- Now can use word Janmani literal sense.
- Previously – Figuratively Janma.
- Punya papa discussion - Starts now Chandogyo Upanishad : Chapter 5 – 10 – 7.
- 4<sup>th</sup> Sutra over - 6<sup>th</sup> Adhikaranam over - 1<sup>st</sup> Pada - 3<sup>rd</sup> Chapter over.

### **Main Topic :**

- Travel of Jiva after death, Purpose of discussion.

### **a) Sadhana Adyaya :**

### **b) Jivas travel :**

- Getting Manushya Janma Rare, difficult.
- Crossover Punarapi Jnanam, Maranam cycle. Vairagya Prapti.
- Superiority of Manushya Janma and Vairagya Prapti.